

Erasmus of Roterodame to the Ryght reuerende Byshop and mooste excellent Prynce of Traiecte / Philip of Burlgundye / sendeth gretynge.

Albeit in these monethes / feldes lye here and there bare and barein, mooste honourable prelate, yet there is no tyme of the yeare but the feldes of learnynge brynge forth the one profytable croppe or other: so that there is none so rugged a wynter, but some profyte aryseth of the feldes wherin good studyes are sowed. Me thynketh it standeth with indyfferent reason than, that a great porcion should be cut therout and geuen to the Bishop as the chiefe ploughman of this husbandrye. For where to oure powers we laye oure helpynge handes to the furtheraunce of the gospell, we in some parte serue the turnes of the office that you ought to care for. In consyderacion wherof I haue doen this so muche the more wyllynge, because the Argument of this matier selfe prouoked me therunto. For I haue expounded by waye of Paraphrase, the two epistles of Saint Paule to Tymothie, and the one to Titus: wherunto I haue added, as it were in stedde of a perfyte ende, that, that he wrote to Philemon, bycause it should not be lefte alone vndoen, beyng the hyndermoost, which though it treateth not of lyke matier as these other doe, yet there is nothing in Pauls wrytinge, that pertaineth not to the offyce of a byshop. For in these three former Epistles he paynteth out after a wondrefull maner and setteth forth the ymage of a righte and a true Christian prelate: and what qualytnes and gyftes it behoueth him to be garnyshed withall that is called to this so arduous a traual and what his duties are to doe that taketh that offyce in hande. For how harde a matter it is, to playe the partes of a blameles byshop, and on the other syde, howe pernicious a daungier it is to the ordryng of mannes lyfe, to haue a corrupte keper of the lordes flocke, it is euidentlye apperaunt in that, that Paule geueth commaundement of no thing more instauntlye nor more carefullye than he doeth of it. For how often rehearsal maketh he of alwaye one thing, and howe often beateth he in y^e same matters that he spake of afore? howe many tymes doeth he beseeche, charge, and aduise by al that holy is, nowe by fayre speache now by promyses, nowe by feare alluryng the people with the example somtyme of himselfe and somtyme of Christ? Nowe seying Paule was so afrayed of their quayling, whome he had instructed by his owne teachinge, whome also he had ordayned by the laying on of his owne handes, & had searched and thoroughly tryed their faithfulness and integritie by so many maner of wayes: howe muche more daungier is it at this daye to committe an office of so weyghty importaunce vnto any man at auenture without good aduisement? In tymes past euery cite had a resident byshop of his owne, and yet in those cilties howe small a porcion of folkes were there that professed Christe?

Page [unnumbered]

And besydes that, in those dayes the bloude of Christ was yet in feruent remembraunce in mennes haries, because it was but lately sheade. And the heauyly fyler that was geuen men in baptisme, was yet flamyng hote: whiche

thinges I can not tell howe, they bothe seme to be colde at this present in our
 conuersaciō. For these causes sake, a Byshop had not onely the charge and
 ouersyght of a fewer than nowe, but also of suche as were obedyent without
 compulsion. Me thynketh it therefore, a matier of muche more dyfficultie, at
 his daye to playe the faithfull vncorrupte byshop: not onely for that, that one
 man hathe the auctoritie ouer so many tounes, but muche more in that the
 moost parte of them ouer and besydes the dyspensacion and teaching of the
 gospe^l, whiche is y^echieffest and the very peculiar office of a Byshop, are
 burthened with the admini^lstracion of secula^e offices. But it is a wondrous
 matter to talke of, how euyl the worlde and Christ agree one with the other,
 and how harde a thinge it is for heauenly busynes and worldly affaires to be at
 one concorde. Than seyng it is a great weyghtye mattier to doe either of them
 bothe as it should be, that is to saye, eyther to be a good byshop or a
 profytable prince: what a busye piece of worke is it for a man that is tangled
 bothe the wayes, so to ordre the mattier, that he leaue no paite of his office
 vndone, eyther touching his spiritual charge or his temporall auctoritic: so to
 content his mortall prince, that he offende not the prince immortall: and so to
 be in fauour w^t the courte, that he come not out of fauour in heauen? In tymes
 past who soeuer toke the office of a byshop vpon him, must out of hande haue
 prepared him selfe wyllnglye to abyde al stormes of persecucions. And yet it
 passeth my knowledge to saye whether there be more daungier in the
 tranquillytie of the worlde that now goeth, in case it be a tran^lquillitie, or in
 the stormye tempestes of those dayes. And althoughe by reason of altring the
 state of thinges, it is not possible that the maner of vsynge a bys^lshoppes
 office shoulde be throughly in al thinges alwayes after one sorte. And yet the
 thing is not to be vtterly condemned that varieth from the example of that age,
 nether the mutable changeinges of humayne mattiers doe alwayes permitte a
 byshop to brynge to passe the thing that he thinketh best to be doen: lyke as a
 Master of a shyp that is bothe experte and vigilaunt doeth no good somtymes
 with sitting at the helme, but is caried awaye as the wynde and we^ther wyll:
 yet not withstandynge he shall goe the lesse out of the waye, from the syncere
 perfyte image of a good byshop, that wyll haue this forme of Paule, as it were
 a certaine directorie alwayes before his eyes. Lyke as a stoute go^luernour of a
 shyppe, albeit he be dryuen parforce to goe somtyme a great deale out of his
 right course, doeth not set his eye besydes y^e compasse and loode sterre for
 all that, lest he shoulde chaunce to goe quyte out of his ame all together. And
 althoughe a man can not doe as Paule did in al thinges yet it is somewhat yf he
 folowe his example in some thinges. And who so wyll endeuour himselfe to
 those thinges that are y^e best to be doen, shal not faile of the forewardenes of
 Christes helpe, whose vicegerent your lordeshyp is, and without his helpe all
 that men goeth aboute is but vayne. Fare ye well.

The yere. M.D.XIX.

TYmothies mother was a lewe borne, howbeit she was a christian, and his father was a Greke. This Timothee beyng an honest manierly towarde yonge man and well learned in holy scriptures Paule chosed to be a ministre: and yet bycause of y^elewes he was compelled to circum|cise him. And forasmuch as he had committed vnto Ti|mothie (as he dyd also to Titus) the cure of those congre|gacions that he coule not goe to himselfe, he instituted him in the office of a byshop and in the dyscipline of the congregacion, geuing him not admonicions as a dysciple, but as a sonne and as a felowe in office. And to thintent he might doe so with the more autoritie, he doeth often vindilcate the autoritie of Apostleshyp vnto him selfe. Paule admonisheth hym to reiecte suche as woulde brynge in lewyshe fables, and to teache those thinges that pertaine to faithe and charitie. Than, forasmuche as y^eordre of a citie and tranquillitie of a commune wealthe dependeth of the autoritie of princes and magistrates, he woulde not onely not haue their autoritie (thoughe they were Ethnykes) contemned of the Christianes, but also commaundeth them to be prayed for. He prescribeth what is comely bothe for men and for women to vse in the open congregacion. He paynteth out what a byshop shoulde be and hys householde. These he treateth of almoost in al the three firste Chapiters. Than he warneth him that he receaue no lewyshe fables, and speaketh of choyse of meates and forbyddyng of mariage. And than he teacheth him straightwaies how he shoulde behaue himselfe towards olde men, towards yongmen, to|wardes olde women, towards yougwomen, towards wydowes as well riche and poore as those that ought to be founde of the commune stocke of the con|gregacion, towards the yonger women and towards suche as be as yet of suspecte age. Furthermore he prescribeth vnto him what he must commaunde to Maisters, what to seruauntes, what to ryche men, admonyshing him to reiecte with all possyble meanes contencious sophisticall questions, that haue nothing but a vayne shewe of learnyng. This Epistle he wrote from Laodicea by Tychicus the Deacon.

Thus endeth the Argument.

The paraphrase of Erasmus vpon the fyrst Epistle of S. Paule the Apostle to Timothee.

The first Chapter.

The texte.

¶ Paule an Apostle of Iesus Christ, by the commyssion of god our sauioure, and lorde Iesus Christ which is oure hope. Vnto Timothe his naturall sonne in the faith. Grace, mer|cy & peace from God oure father, and from the Lorde Iesus Christe oure Lorde. As I be|sought the to abide ●●yll at Ephesus (when I depatred into Macedonia) euen so do, that thou commaunde some, that they folowe no straunge doctrine, uerber geue hede to fables and endles genealogies, which brede doute more then godly edifying, whiche is by faith: for the ende of the commaundement is, loue out of apute herte, and of a good conscience, and of fayth vn|fayned: from the whiche thinges, because some haue erred, they are tur|ned vnto vayne iangelynge, because they woulde be doctours of the lawe, and yet vn|derstande not what they speake, neyther wherof they affirme.

Paule an Apostle and messagier / lest any mā woulde suspecte that I goe aboute myne owne busynes or humayne affaires, and not a messagier of Moses or anye other man, but the messagier of Iesu Christ, whiche beyng sent of late in his owne person vpon his fathers message, dyd faithfullye finyshe the busynes of hym that sent him. And as for me I toke not this message vpon me on myne owne head, nether receaued I it of man, but was not onely called vnto it by the appointement of the euerlastyng god, but I was also dry|uen perforce vnto it by his commaundement and autoritie: in so muche that it^{*} was not in my choyse to shyfte inyne handes of that office, as payneful as it is, whiche was enioyned vnto me by the autoritie of God, the onely au toure of all our saluacion. For what so euer the sonne hathe enioyned vs by the fathers au|toritie, that same doe I take as enioyned of the father himselfe, by whome we are also bounden vnto him for our saluacion: aswell in that we are redemed by his death from eternal destruccion, as also in that we are by his mightye helpe delyuered from the rageyng tempestes of afflictions. From the which albeit our chaunce be not to be set at lybertie for a tyme, yet there is no cause why we shoulde doubte of our safe preseruacion, hauynge Christe to our protectoure, whome the father hathe appointed to be bothe the example and autour of oure moost certaynly assured hope. For lyke as he whan he was whypped and nay|led to the crosse suffred corporal death, howbeit he rose anon againe to lyfe that neuer shall dye: euen so whan we haue bene oppressed with present sorowes of this worlde, he shall one daye restore vs alyue againe to the same immortal|tie. For this respectes sake, Paule beyng streynghened throughe his autoritie^{*} and mayntenaunce, and an inuincible Apostle writeth vnto Tymothe, his true natural sonne: whō I haue not chosen (quod he) out of an other mannes flocke, but I begat him my selfe out of these bowels of myne, through y^e gospel whā he was yet a straūgier frō Christ: & he for his parte is so like, & so expressely resem|bleth this father of his, in stedfastnes & sinceritie of faith & pure teaching of the

gospell, that it appeareth by euident matier in dede, that he is no suche as maye be doubted whether he be myne or not, but that he is my natural very owne vn|doubted bogotten sonne, and therefore a great deale more dearely beloued vnto me, thā yf I had gotten him of my bodily substaunce after the commune maner as men doe. The bodely substaunce begetteth children that shall lyue but a whyle, but by the gospell are we borne to lyue alwayes and neuer dye. If paren|tes haue a more peculiar and a nerer hattie loue, to suche of their children as be mooste lyke fauoured vnto them than to other, and therby doe as it wer knowe them suerly to be their very owne: how • muche more iust cause haue I to loue this sonne, whome I begate vnto Christ through the faithe of the gospell, and in whome I beholde the synceritie of my faithe borne new againe as it were? Let the Iewes make boaste at their pleasure, for geating one companion or o|ther as a childe gotten by adopcion to their Moses: I boaste that I haue got|ten suche a sonne as this to the faythe of the gospell and vnto Christe. For it is expedient that the Iewes synagoge should from hence forthe geue ouer bea|ring of children. And it is tyme, that the Gospell spreade forthe his frutefulness of faith abroad in to the whole vniuersall worlde. Nowe than, lyke as I haue manyfolde causes to boaste of suche a sonne, inasmuche as I maye safely com|mitte vnto him the office of gospell preaching: euen so I thynke there is no cause why he shoulde repente the hauyng either of suche an Apostle, or of such a father. I haue committed a parte of myne owne office vnto him, howbeit god hath geue me autoritie thus to doe, soe as he can stande in no doubte touching the charge of the congregacions appointed by me, onles peraduenture he dy|sturst the autoritie of god. Nowe what shoulde I beyng a mooste louyng fa|ther wyshe vnto so entierly a deare beloued sonne? what thinges elles, than the same, that the supreme gouernour of our lyfe woulde haue vs to be ryche and plentuous of, and in the whiche he woulde fayne haue vs to growe stronge daillye more and more, vntyll we be growen vnto such a state as Christ may vout|chesafe to knowe vs for his owne lawfull brethren? Therefore I wyshe Grace* vnto him, that he maye perfytefully vnderstande, that all faithfull beleuers are sauved by the free benefite of Christ without helpe of Moses law. And not onely grace, but mercye also to be alwayes ready with present helpe to succoure hym in his trauayle amonge so many daungerous mutacions of thinges. For I am not all ignoraunt, what combrous stormes the lyfe of such as be preachers is endaungered withall. Fynally, as it is the propretye of our profession, I wyshe him peace and concorde: and that he loke not to receyue these benefites of the worlde, whose succours are but vayne: nether of Moses, because it is a per|nicious matier to haue any trust in his shadowes, sence the true lighte of the gospell shoone clearly forthe: ne yet of any other mortall man, but of god the father, who forsaketh not those that faithfully trust in him: & of his sonne Iesus Christ our lorde,

who, lyke as he hath all thinges commune with the fa|ther, euē so he fayleth not to helpe those, that haue ones wholly committed them selues vnto his fidelitie, as faithfull seruantes that depende all together of suche a maister as none is to be compared vnto him either in goodnesse or po|wer. Thou knowest, naturall deare sonne, what hurly burly we had, and what^{*} daungyer of our lyfes we were in, to wyne some congregacion vnto Christe: and it is not vnknownen vnto the, howe dilygentlye the false apostles watche in euery place, & goe about to drawe vnto Moses, those lately entred yonglinges

Page [unnumbered]

whom we haue gathered together vnto the gospel: & for none other pur|pose, but to get a flocke of dysciples to them selues, and to be had in estimacion among the commune people. And as for me, my studye is to enlarge the demi|nions of the gosselles possession to the vttermoost of my power: so that neuer|theles we maye maynteyne that, that is all ready gotten. To be shorte, foras|muche as we can not be personally present in all places, we must nedes accom|plyshe that, whiche is behynde, partly with sendyng of Epistles, partly by the ministerie of felowe officers. In consyderacion wherof, at such tyme as I went againe into Macedonia about the necessarie affaires of the gospel, bycause the Ephesiās shoulde not be vtterly destitute of me, I left the there euē as my selfe, to haue the autoritie as a notable vicegerent in so excellent and so paynefull an office. Thou seest the generall sorte of men wonderfullye enclyned bothe to sul|persticion and vnto curious artes: notwithstanding the glorye of the gospel is so muche the more highly aduaunced. And again, there be aduersaries so many and so cruell, that we had nede to set both fete fast to the grounde (as they saye)^{*} that we stande stronglye against them. Wherefore, the thing that whan I went thence I required the to doe, the same beyng now absent I eftsones besече and praye the to doe: that is, that thou warne some corrupte apostles there, whose names I passe ouer aduysedly at this tyme (lest beyng therby prouoked they waxe more shameles) that they defyle not ne subuert the pure doctrine of the gospel that we taught to the Ephesians, with their new doctrine. And on the other parte, warne the faithfull flocke before hande, that they geue not light eare nor intendaunce to suche false apostles to their owne peryll, for they teache not those thinges that auayle to eternall saluacion, and are worthye the gospel of Christ, but cloute in a sorte of vnfrutefull lewyshe fables, touching the sul|persticious constitucions of men, which auayle not a rote to true godlines: & of a perplexe ordre of pedegree rehearsed from grandefathers, great grandefa|thers, and great great grandefathers, as thoughe the gyfte of saluacion taught in the gospel, were deriued vnto vs by corporall lynage descending from a sorte of degrees of sondry auncetours: and not rather by heauēly goodnes powred once vntuersally

vpon all them, that embrace the fayth of the gospel. And this geare they preache not to the glorye of Christ, but partly that they them selues maye be had in pryce amonge you to be commended for noble doctours: partly to the intent, forasmuche as the gospels doctrine is playne and symple, eyther to be taken for so muche the greater learned men, bycause they can cloute in a meignye of doubtfull dyfficulties that neuer can be made playne, and a sorte of riedles that haue no exposicion: as thoughe those thinges were not mooste beste that are moost playne. The gospel bryngeth saluacion to the beleuer in a small towme: But this kynde of mennes doctrine bryngeth in question vpon question, and not onely is nothing auayleable vnto heauenly godlynes, that God geueth vs throughe faythe, but also it turneth vp syde downe the chiefe poynt of the gospels religion. Whosoeuer beleueth purely, passeth not vpon questions. And he that knytteth and vnknitteth the knottes of questions, what other thing doeth he teache men but to stande in doubte? Curiositie of questiōnyng is an aduersarye to fayeth. Yf they beleue God, what a doe haue they to quarell with his promysse? Yf the faythe and loue of the gospel geue saluacion without muche a doe, to what purpose are mennes phantasies myngled w^t all, as cuttyng of the foreskynne, wasshyng of handes, choyse of meates and

obseruacion of dayes? They make vaunt vnto you, that the lawe was geuen of god: and yet those that teache it, teache it more greuously than learnedly, and vnderstande not the summe nor the ende of the lawe. Wherto should a man labour for saluacion by meanes of so many wiery obseruacions, seying he maye let them alone and flye streight waye to the prycke it selfe? That mā is conynglye learned ynough in Moses lawe, that hathe atteyned the effectes of the law. To be briefe, the thing that comprehēdeth & accomplisheth al the whole efficacie of Moses lawe in a shorte summe, is loue, in case it procede from a pure herte^{*} and an vpright conscience and an vnfeyned faith without holownes. A perfite syncere loue telleth a great deale ryghtelyer, what is to be doen, than any con|stitucions, howe many soeuer they be. In case this loue be presente, what nede the prescriptes of the lawe? yf it be not present, what auayleth the obseruacion of the lawe? An humayne loue, because it is many times blotted with affecciōs, standeth many tymes with a corrupte conuersacion, and somtymes comprehēdeth not a full entier trust in god. But the Euangelicall loue is of this proper|tie, that it neuer deceaueth, neuer wauereth, and can neuer cease from doyng godly. For it geueth respecte to none other purpose but to the glorye of Christ, and cōmoditie of his neighbour: ne dependeth of any other but onely of Christ. Of this pricke forasmuche as some mysse, therfore in stedde of the sure doctrine of Christ, they strawe abroad vayne smokes & mystes of lewishe

questions, to thintent they might seme gaye doctours of the law and set out them selues with vayne bablyng, whan they vnderstande not for all that the specialties of those thinges that they speake of, nor wherof they affirme. For all the whole lawe of Moses, although it be otherwyse dyuerse and dyffuse, is collected into Christe alone. Than seyng the lawe selfe applieth vnto Christ, it is shame for a man to professe him selfe a doctoure of the lawe, that interpreteth the lawe contrary to Christes mynde. Howbeit we speake not thus, as though we condemned y^e law of Moses.

The texte.

¶ We knowe, that the lawe is good, yf a man vse it lawfully: knowynge this, how that the lawe is not geuen vnto a ryghteous man, but vnto the vnryghteous and dysobedient, to the vngodly and to synners, to vnholly and vncleane, to murtherers of fathers & mur|therers of mothers, to mans•ears, to whormongers, to them that defyle thēselues which mankynde, to menstealers, to lyars, to periured, and yf there be eny other thing that is cō|trarye to the holsome doctrine accordynge to the gospel of the glorie of the blessed God, whiche gospel is committed vnto me. And I thancke Christe Iesus our Lorde, with hath made me stronge: for he counted me true, and put me in offyce where as before I was a blasphemer, and a persecuter, and a syraunt. But I obtayned mercy, because I dyd it ig|norauntlye thorowe vnbelefe. Neuerthelesse, the grace of our Lorde was exceedynge al|boundaunt with faith and loue whiche is by Christ Iesu.

We doe bothe knowe and acknowledge, that the law is good onles it be vn|lawfully vsed. And he is an abusour of the lawe, that expoundeth it otherwyse than it meaneth it selfe. The chieftest purpose of the lawe was, to lede vs vnto Christ. So that he turneth the lawe, whiche is good, into his owne destrucciō, that by the lawe draweth folkes awaye from Christ. And he that dyscerneth and espieth in what behalfe the law (that was geuen but for a tyme) must geue* place to the gospell, and in what parte it oughte to continue in his perpetuall strenght: he that vnderstandeth after what sorte to applye the grosse lettre of the lawe vnto the spirituall doctrine of the gospel: and he that perceaueth, how they whome Christ hath redemed with his bloude from the tyrannye of synne,

Page [unnumbered]

and doe more vpon their owne accorde at the mocion of loue, than Moses law appointeth, haue no nede of the feare nor admonicion of the lawe, eyther to be restrayned from naughtines or stiered to their duetye doynge: to him in dede the lawe is good. For he vnderstandeth that the lawe

belongeth not to him, that hathe learned by the gospell, not onely to hurte no bodye, but also to doe good vnto his enemyes. Wherto shoulde an horse nede brydle or spurre that runneth frely and well as he shoulde doe? They that are ledde and ordred by the spirite of Christ, runne vncompelled, and doe more than al the whole law requieth: and hauyng once frely atteyned ryghteousnes, abhorre from all vnryghteousnes.

Therefore the lawe, that by feare restrayneth from euyl doinges, is not^{*} geuen in any wyse vnto them, that doe wyllinglye and gladly that whiche the lawe requireth, althoughe they haue not the wordes of the law. For whom thā is the lawe ordayned? Veraylye vnto them that turne the deafe eare towards the lawe of nature, and beyng without loue & readily enclyned to al myscheafe, are guyded by their owne lustes, onles they be holden backe with the barre of the lawe: And in case the lawe suffre them to synne vnpunished, thā they returne by and by to their owne dysposicion, and become the same openly that they wer inwardelye: that is to saye, vniuste, rebelles, wycked and vngodlye, dysobediēt, impure, kylers of fathers and mothers, horemongers, defylers, of themselues with mankynde, man robbyng theues, lyers and periured persons. The threatnynges of the lawe were iustlye obiected against the Iewes because they were prone to these myschiefes, to restraine their slaushyde vyle natures from these wicked dooinges before rehearsed for feare of punyshement, & all other maner of naughtines that is againste the excellent lawe of the gospell, whiche Moses gaue vs not, but the blessed god him selfe delyuered vs by his onely sonne Iesus. The Iewes make boaste, that their law is glorious: the lawe that we haue is muche more glorious. They bragge of their autor Moses, and wee with a great deale iuster cause boaste of our autor god and Christ. They preache the lawe of Moses, y^e restrayneth a certaine sorte of great notable crymes through punyshement, and I preache the lawe of the gospell, whiche dyspatcheth all lustes at once, that are contrarye to true godlynes. And who is their autour of preachynge Moses lawe, leat them loke to that them selues: But in dede I am put in trust to preache this honourable myghtye puyssaunte gospell, that ne|deth none ayde of the law, and it was not cōmitted vnto me by men, but by god him selfe: not that I thinke me worthy in any condicion to haue so weightye a matter committed vnto me. It was not of my deseruyng but of the goodnesse of god, vnto whome I rendre thanks for geuing strenght vnto suche a wretched bodye as I am, & so ferre vnmete for this office, to glorifye Iesus Christe our Lorde: whose busynes I doe faithfully, lyke a faithfull seruaunt: and yet I challenge none other commendacion to my selfe, but that lyke as he hathe thought me a faithfull minister to preache the gospell, euen so doe I syncerelye and vnfeynedlye laboure in the office that he hathe put me in trust withal, with|out any folowynge of their example that preache Moses lawe to Christes re|proche, onely seruyng their owne gayne and the glorye of them selues, and not of Iesus Christ. I confesse that in tymes past I was ledde in the same blynde|nes that they are, as long as I continued in the zeale of the lawe of the fathers, I was a blasphemer against the name of

Christ, I was so cruell a persecutour, that I coulde neuer lynne doynge of vyolence. For I persecuted the springing

glorie of y^e gospel, not onely wth braulinges, but also euē vnto enprisonynge and murtherynge. Yet hitherto I am behynde these men in nothing: peraduenture in this case I am to be preferred before them, inasmuche as I dyd these thin|ges by the onely symple stickynge to the lawe, throughe error and ignoraunce: inasmuche as I was not yet called to the feloweshyp of the gossell: But they haue once professed Christ, and yet beyng enemyes of his glorye, and to muche desyrous of their owne, doe of a malicious obstinacie cloute in the vnprofita|ble burthen of Moses lawe. And for this cause sake, seyng I dyd thus onely of ignoraunce, God had mercye vpon me, wher as they are blynded euery daye more and more. The more feruentlye that I fought than for the lawe agaynst Christ, the more hartlye do I nowe defende the doctrine of Christ against the affirmours of the law. For in stede of that earnest vehement studye of the law, whiche is to be put awaye, grace hath succeded haboundantly: And in stedde of the trustyng of the lawe, the faithfull trustyng in Christ is commen in place. In stede of the malicious hatred of the Iewes, charitie towards all men is en|tred, whiche we haue obteyned bothe by the example and gyfte of Christ.

The texte.

¶ This is a true sayinge (and by all meanes worthy to be receaued of vs) that Christ Ie|sus came into the worlde, to saue synners, of whome I am chefe. Notwithstandynge, for this cause obtayned I mercy, that Iesus Christ shoulde fyrste she we on me all longe pacilence, to declare an ensample vnto them whiche shoulde beleue on him vnto eternall lyfe. So then vnto God, kynge euerlastinge, immortall, inuysible, wyse, onely be vonoure and prayse for euer and euer. Amen. This commaundement commit I vnto thee, sonne Ty|motheus, accordynge to the prophecyes, whiche in tyme past were prophcyed of the, that thou in them shouldest fyght a good fyght, hauyng faith and good conscience: which some haue put awaye from them▪ and as concernyng faith haue made shypwracke. Of whose nombre is Hymeneus and Alexander, whome I haue delyuered vnto Satan, that they maye learne not to blaspheme.

The Iewes haue nothing to saye agaynst me, althoughe I sayde that I am by the goodnes of god without the helpe of the law becommen of a wicked and a myscheuous man, now that, that I am. But the thinge that semeth vnto them vncredible, is by moost euident argumentes

vndoubtedly true: and the thing that they renounce, is withal studious endeuoure to be embraced (as they saye) with meting armes: that Iesus Christe seying the lawe to be vneffectuall vnto perfite saluacion, was made man and came in his owne person into the worlde, to thintent that throughe his death he myght geue vs perfyte healthe, and in suffring the peynes of our vnrighteousnes he myght geue vnto vs his owne ryghteousnes. Fynally, albeit I was an earnest mayntenoure of the law of the fathers, yet I doe not onely not excepte my selfe out of the nombre of sinners, but also I knowledge me to be euen the chieftest among them. I wyll not denye myne vncleanesse, for it redoundeth vnto the glorie of Christe. The lesse that I deserue mercye, the more excellent is his clemencye. I was worthy punishment. And howe commeth it to passe than, that Christ would not onely pardon myne offences and declare his excedyng gentilnes towardes me, but also enriche me with so many great free gyftes? For what other purpose, but through this notable example, to prouoke all men to hope after lyke forgeuenesse, how fylthily soeuer they haue lyued before, so that they put no trust in the ayde of Moses lawe, and set all their whole faith in Christes goodnesse, that continueth with vs styll vnto euerlastyng lyfe. The promysse are great, but the promyse maker is trustye and sure. And no man shall put any mystrust in

Page [unnumbered]

the promyses, that considereth Christ to be the promyse maker. And in case any man coulde contemne him as a man hauyng suffred vpon the crosse, yet let him consydre that the moost highe euerlastyng kynge God the father immortall, inuisible, and onely wyse is the chiefe autor of this busines, who by his sonne geueth vs all thinges. Therefore nothyng ought to seme incredible, that almyghtye God promyseth. And as for men, they can chalenge to themselues no parte of habilitie to geue this so singuler a treasure, forasmuche as he ought to haue all honour and glorie, not for a certayne of yeares, as the glorie of Moses lawe was, but in all ages for euermore. For it besemeth the immortall God to haue immortall honour. That, that I haue sayed, is true, and as the matter is in dede. Than lyke as I do faithfully behaue my selfe in the busynes appoin|ted vnto me, euen so doe I geue the this in commaundement, my louyng sonne Timothy, that thou folowe thy fathers example, in accomplyshyng the offyce, that thou haste taken vpon the, thoroughly in all poyntes. It is goddes bulsynes that thou takest in hande, wherunto thou wast not called by any promo|cion of man, but by the appointement and commaudemēt of god. Vnder his baners thou arte a souldiour, and of him thou shalte receaue the rewardes of victorie. Thou seest what a bande of men thou hast committed to thy credence, thou seest with what maner of aduersaries thou haste a doe, there is none o|portunitee for the to be neglygent or to slepe thy matters. And it were the grea|test shame in the worlde and a

very wycked parte for the to shrynke from him,* whose wordes thou arte sworne vnto, & whose name thou hast once professed. His iudgemēt was that thou wouldest proue a valeaunt and a faithful guide, for so the spirite of Christ by his inspiracion shewed vnto vs, at suc he tyme as we committed autoritie of priesthoode vnto the by layeng on of handes. See therfore that thou constauntlye answer aswell the iudgement that God gaue* before of the, as the faythfull truste that we haue in the: so as god maye bothe prayse the for a noble guyde, and I maye reknowledge the to be myne owne sonne. It is an excellent warre, that thou arte occupied in, see that thou applye it manfully. And that shalbe, in case thou kepe a syncere perfite fayth, and vnto faithe ioyne a good conscience: that thou put no doubte in goddes promysse and frame thy selfe in vprightnesse of lyfe accordynge to the synceritie of thy iudgement. The purenesse of lyfe ought to be of suche efficacie, that it maye be not onely allowed with other men, but also that the conscience maye be vpright before God. The thinges that decaye the strength of faithe are humayne quelstions,* and the appetites of mē are the thinges that defile the conscience: wher|as those y• pretende to goe about Christes affaires, haue respecte to other pur|poses* than vnto Christ. Fynallye these two clcae so faste one to the other, that yf the one be decayed, the other is in ieoperdie. For he that hathe not a syncere conscience can not possibly haue a syncere faithe. For howe can the thing be calld syncere that is dead? Or how can the thing endure that wanteth lyfe and spirite. For it commeth to passe that those whiche haue a naughtie conscience in all thinges, at length fall cleane away from beleuyng those thinges that the gospell teacheth concernynge the rewardes eyther of an innocent lyfe or of a naughtye lyfe. An example of this matter we haue lately seene to muche true (alas therfore) in Alexander and Himeneus, who inasmuch as in the preaching of the gospell they holde not faste the helme of an vpright conscience, are fallen into the rockes of Infidelitie, and beyng once fallen from the holsome prof|fession

of Christ, they are so caryed away with the waues of naughtye lustes, that they rayled with open spitefull wordes against the doctrine of the gospel, so that they can not be possyibly amended with gentyll monicions. And therfore I haue (with myne owne sentence geuing) cutte them of from the rest of Chri|stes bodye, as rotten membres: to thintent that beyng so corrected they maye learne throughe shame and reproche, to ceasse from their wycked spyghtful raillynge, and to be lesse hurtefull to other, thoughe they can not be good to them|selues. Those are to be pulled vnder with rigorous handlyng, that are growen into so highe wickednes, that there can be no good doone vpon them with gen|tyll

remedyes. Therefore, not onely the iudgement of god touching thy syn|ceritie, not onely myne example, not onely thyne owne profession, and in y^e thou arte a souldiour of Christ, but also suche mennes abominable example ought to kyndle thy harte to doe thyne offyce thoroughly as thou shouldest doe.

The .ii. Chapter.

The texte.

¶ I exhorte therefore, that aboue all thinges prayers, supplicacions, intercessions, and ge|uyng of thanks be had for all men: for kynges, and for all that are in auctorite, that we maye lyue a quiete and a peaceable life, with all godlynes au^o honesty. For that is good and accepted in the syght of god our sauoure, whiche wyll haue all men to be saued, and to come vnto the knowledge of the trueth. For there is one God, and one mediatoure be|twene God and man, euen the man Christ Jesus, whiche gaue hym selfe a raunsome for all men, that it shoulde be testifyed at his tyme, whenunto I am ordeyned a preacher and an Apostle. I tell the trueth in Christ, and lye not: beyng the teacher of the Gentyls wi^o faith and veritie.

IT is not ynoughe for the to be without fault thy selfe, but it is the parte of a byshop to prescri^oe also vnto other what is neces|sarye for them to doe. And those ought to be suche thinges, as maye appeare worthy an Euangelical conscience. To be briefe, it standeth them in hande that professe Christ, to be moost ferre of ^oom desyre of reuengement, from desyre of hurte doing, and from all kynde of dyspleasure. Therefore see thou exhorte those that thyne are to begynne the first thing they doe in the mornynge, to vse godlynes and to wor|shyp Christ. And first of al let them praye to god, to put awaye all thinges that trouble and disquiet the state of Religion, and of the commune wealthe. Than let them aske of him those thinges, that are auayleable to godlye doynge, and to the tranquillitie of the commune wealth. This doen, let them beseache Christe nothing elles against suche as persecute his flocke, but his ayde and succoure. Laste of all, let thanks be rendred vnto him for those thinges, that by goddes goodnes haue happened, and earnest supplicacions made for the thinges that haue not yet happened. And let these be doen not onely for the Christians but for all maner of men also, lest Christian loue shoulde appeare to be but a straite laced loue, as though it fauoured none but of his owne sorte: but set it be exten|ded abroad in moost large maner, after the example of god, bothe to the good and to the badde: lyke as he beyng parfityly good, and beneficiall to all as much as in him is, bestoweth his sonne to shyne vnto the iuste and also to the vniust.

And in asmuche as god geueth vs publique quietnesse by meanes of Ethnike rulers: it is reason that thanks be rend^oed also for them▪ And it

is vncertayne to vs, whether that ruler beyng a wycked ymage
worshyper, shall in shorte space receyue the gospel. For that cause,
Christian loue wyssheth the saluaciō of

Page [unnumbered]

al. The Iewe loueth the Iewe, the newly entred into a secte loueth his lyke,
the Greke loueth the greke, the borthen loueth the brother, the kynsman
loueth the kynsman. This is not a Gospellyke loue, but that is a gospellyke
loue, that lo|ueth the godlye for Christ, and loueth the wycked that they
maye once re pente and turne vnto Christ. They doe sacrifice vnto
deuylls and curse y ou byt|terlye. And you contrary wyse, cleaue harde
to the fotesteppes of Christe, who, whan he was exalted vpon y^e crosse,
and was reuiled w^t such spyght full rebulkes as were more greuouse than
the punyshmente of the crosse selfe, he gaue none euyll wordes againe,
he cursed not bytterly againe, but with an excedyng great crye besought
the father to forgeue them. And praier is to be made not onely for y^o
whole general sorte of mē, but also especially for kinges, yea though they
be Ethnikes and straungiers from the profession of Christe, and for all
them, that after the publique ordre of the worlde are set in any autoritie.
And let not this moue you, that of them we be afflicted, we be beaten, we
be caste in pry|son, we be put to death. Rather theyr blyndenes is to be
pitied, and not malyce requitte with malyce. Or elles they shalbe neuer the
better, and we shall ceasse* also to be Christians. This waye pleased
Christe as a waye of mooste speciall efficacie, wherwith he woulde haue
all dryuen to him selfe. And thoughe there be some, vpon whom our loue
is lost, yet wee wyll not geue ouer to be lyke oure selues for al that. This
world hath his ordre, which it is not expedyent that we shoulde dysquyet:
seyng it is our duetye to procure peace in euery place. Their power and
autoritie in some purpose doeth seruice vnto the iustyce of God, in that
they holde vnder the euyll doers with punishementes, in that they kept
the naughtye ones in their duetie doing, in that they put awaye robberyes,
in that with their martiall powers they defende the publique peace, in that
they go|uerne the commune wealthe with their lawes. These thinges
albeit they doe not for the loue of Christ, yet in a generaltye it is not
expedient that the state of the commune wealth shoulde be dysturbed by
meanes of vs, lest the doctrine of the gospell shoulde seme a sedicious
doctrine, and than we shoulde begynne to runne in a hatered, not
bycause we professe Christe, but bycause we hynder the publique peace.
And in case they abuse their power vpon vs at any tyme, it is a Christian
mans parte to forget the euyll turnes and remembre the good turne. In
this we are bounden to their autoritie, in this we are boundē to their
defence and marciall powers, yea we are rather bounden to God by them
in this, that we maye be safe from sedicions, safe from robbynge, safe
from bat|tayles, and leade a quiet lyfe without trouble. It woulde doe well

to haue in remembraunce, what a greate sea of myschiefes the hurly
 burly of warre bryn|geth in with it, and what cōmodities peace hath in it.
 Many are the myschiefes that beggerly nede of necessarie thinges
 procureth. Peace bryngeth plentie. In peace there is oportunitie to vse
 godlynesse, and warre teacheth all maner of wyckednes. Our profession
 loueth chaste behaiour, and in warre who can be safely chaste as he
 shoulde be? And thoughe men for the moost parte abuse the benefyte of
 peace to wycked sensuall purposes, yet for all that let vs vse the publique
 peace to the seruing of god and integritie of honest manners, obeying
 princes in the meane season in al thinges, that they eyther commaunde vs
 righ|tely accordinge to their office, or elles doe nothing vnto vs but make
 vs puny|shed persons, and not wicked persons. They take awaye our
 substaunce, but yet no parte of our honestye is dyminished. They lade vs
 with fetters, but

Page [unnumbered]

Page [unnumbered]

Page vii

they drawe vs not away from Christ. They slea the body, and sende vs
 ouer to the hauen of immortalitie. But than they myght hurte vs in dede, if
 they could make vs couetous, yf they coulde make vs afrayed of deathe, yf
 they coulde make vs desyrous of life, if they could make vs ambitious, if
 they could make vs desyrous of reuengement, yf they coulde make vs to
 distrust Christ. Therefore Prynces are neyther vnhonestly to be slattered,
 nor sediciously relpugned. And in case it be godlye requisite at anye tyme
 in the ghospelles be|halfe, •o contemne theyr commaundementes, yet it
 muste be done with suche a temperaūce that they may perceauē vs to doe
 it not for the displeasure of them but for a good wyll vnto godlynes.

Notwithstandynge▪ I geue not monicion hereof for this purpose, that
 where wee are farre vnhable to matche them in worldlye powers, we
 shoulde prouoke their puyssaunce vpon vs to our owne harme, but that
 in this kinde of lenitie we shoulde resemble Christe oure prince, who,
 whan he coulde alone haue done more than all the Prynces and rulers of
 this worlde, yet had leauer wynne the worlde to himselfe in sufferynge of
 euill, than in repellyng or requi|tyng of euyll: he had leauer wynne the
 conquest with gentle dealyng, than with reuengynge: he had leauer heale
 than destroye▪ he had leauer entice than oppresse. By this waye wonne
 he the victorie, of this fashion it was the fa|thers pleasure that the sonne
 shoulde beare the bell awaye▪ His example it be|houeth vs to folowe, in
 case we wyll haue oure prayers, in case we wyll haue our sacrifices,

welcome and acceptable vnto him. He woulde rather be a sauiloure vnto vs, than a vengeaunce taker: with grea•e gentilnes he suffred our impietie tyll we came to repentaunce. And the thyng that is come to passe in vs, the same, lyke as he is of a passyng greate goodnes, he woulde also haue come to passe in all men, yf it were possible. He is the sauour of all, he exclu|deth none from saluation, he bryngeth the lyghte of the ghospell vnto all. And he that refuseth it, he that wythdraweth hymselfe, leat hym blame hym|selfe for his owne blyndnes: and he that perisheth, perisheth throughe his owne faulte. For what can the Phisician doo, yf the sicke doo refuse holsome medicines? Verilye it is not long of him, that men atteyne not saluation, and suppressyng the blyndnesse of the lyfe paste, come to the lyght of the euangellycall trueth. Christe is the trueth, and he that confesseth him▪ shalbe safe, from what kynde of lyfe soeuer he come to hym. Saluation is all one thyng and commeth all of one, and by one alone it is offred vnto all. Ther is no thyng in this behalfe that the lewe maye challenge to himselfe as his owne.

There is but one God, not peculya• to thys or that sorte of people, but the commen God indifferently of all. There is but one that reconsyleth man|kinde vnto God, God and man Christ Jesus. For it was conuenient, that he whiche shoulde make the arbitreu•ente of concorde bytwene God and menne, shoulde haue some thyng commen wyth bothe the parties, so as beyng God he myghte make intercessyon to God, and beyng man myghte reduce men algayne into fauour. Why than doeth any man challenge him properly to hym selfe? If the commune father of all sent him to saue al, and if he gaue him selfe for the redemption of all, it is mete for vs to endeuour by all meanes, that hys death maye be indifferently auayleable vnto all.

Page [unnumbered]

In case he died euen for the Ethnikes, why shoulde it yrke vs to offre sacrifices of prayers to God for theyr saluation? And if it haue bene doubted of at any tyme, that Christe came for the vniuersall saluation of the Gentiles, nowe it is certaynly manifest, and proued matier in dede, that Christes death belon|geth aswell to the gentiles as to the Jewes. In tymes paste the lewes partil••cie was somewhat borne withal, bycause they should not fynd fault that they were contemned or caste of: but anone gods will was to haue it most playnely protested that there is no difference at al of nation, of supersticion or condicion of them that flee to the doctrine of the gospel. Of this matier goddes pleasure was to haue me chiefly a preacher. In this behalf he would haue me be a mes|sagier, where as the rest of the Apostles before, slowlye wyth leasure and wyth muche a doe admytted the gentyles vnto the grace of the ghospell. And at this daye there be not all wantynge, that saye there is no entraunce vnto the ghospell but by the lawe of Moses. Notwithstandyng Christe hathe

appoin|ted the office bothe of a preacher and of an Apostle vnto me, that I shoulde preache vnto all men eternall saluation without ayde of the lawe, and that we are all bounden to thanke hym for the same and none but him. I doe not take this autoritie falslye to my selfe: for Christe commaunded me to it. And it is no vayne geare that I preache, but the thinges that I speake are true, and I preache lyke the doctor of the gentiles. I vse not arrogauntly to set oute my|selfe with vanyties of greate hyghe titles, as the false Apostles are wont to do, for I haue tryed my selfe vnfeynedly the apostle of y^e Gentiles, which haue not trust in Moses constitucions among them, as they doo, but the faithe of the ghospell: nor castynge before their eies mystes of vayne questions, but plaine symple pure veritie, teaching those thynges onely that make auayleably vnto true godlynnes rather than vnto priuate lucre or vayne ostentacion.

The texte.

I wil therfore that the men pray euery where lifyng vp pure handes without wrathe▪ or doubtyng. Likwyse also y^e women, that they araye themselves in cumly apparel wyth shamefas•nesse and discrea•e behauour, not with broyded heare, ether golde or pearles, or rostlye araye: but as becommeth women, that professe godlynnesse throughe good wor|kes. Let the wemen learne in silence with al subiection. I suffre not a woman to teache neyther to vsurpe authoryte ouer the man, but to be in sylence. For Adam was fyrste fourmed, and then Eue▪ Adam also was not deaceaued, but the woman was deceaued▪ • was subdued to the transgressyon▪ Notwithstandynge thorow bearyng of chyl dren, she shal be saued, yf they contynue in fayth and loue, and holynes with discrecyon.

Nowe to thintent we maye return• to the purpose that we communed of a|fore, I woulde haue men to pray not onely in the congregaciō, but also where|soeuer occasion requyreth. The Ie•es praye to god in no place but at Hieru|salem. The Samaritanes pray on mountaines and in groaues. But vnto the Christians al places are pure and holy to offer vp sacrifices of prayers. They esteme euery place to be an holy tēple to God, and whan they offre as it were a sacrifice, they lift vp pure hādes euery where to heauen. They haue no nede to wishe for y^e mercy seate or most holy place called *sanctū sanctorū*, of y^e temple, for

God wyll graciously heare them in euery place wheresoeuer they be that pray vnto him. They nede not to passe vpon lewyshe synne offrynges, ether cel|remonies or sacrifice. For to offer the sacrifices of Christians euery man may be a sacrificer. God respecteth not the offryng vp of

beastes or perfumynge of swete odours, for a pure earnest supplication procedyng from a pure harte, is a sacrifice moste acceptable vnto God. Leate the lewes washe them selues as cleane as they can, yet their oblations are vncleane. God alloweth the handes for clene, though they be not washen, so that the conscience be quiet, in case he mynde no wronge, yf he wyshe well to all men, in case he be soyled with no spottes of fylthye lust, couetousnes, nor ambicion. Thys is the puritie and cleanes that maketh a Christian mannes sacrifice acceptable in the syghte of God: with this kynde of sacrifice he delighteth to be offred vnto.

Nowe let the women also praye after the example of the men. Yf there be any effemynate affection in their stomakes, let them caste it out fyrst of all, and bryng in innocencie of honest maniers in stedde of lewyshe cleansynges: to thys sacrifice doying let them decke the soule cleanly and not the bodye, nor entice mennes eies to phantisie them wyth the nakednes of theyr persones, but leat them be couered with a vesture, and that suche a vesture, as representeth sobrenes, bashfulnes, and womanlines. God forbydde that Christian women shoulde come forth among the holy congregacion in such maner of apparail, as the common sorte of vnfaithfull women are wonte to goe forth vnto weddinges and may games, trymming them selues fyrst with a greete a doo by a glasse, with fynely rolled heare or enbrodryng of golde: eyther with precyouse stones hangyng at their eares or neckes, or otherwise in sylkes or purple, as well to set out theyr beautie vnto suche as loke vpon them to playe the naughtye packes, as also in shewyng their lewelles and substaunce, to vpbrayde suche as be poorer than they of their pouertie.

But rather leat the apparail of Christian women be suche, as maye be answerably like to their lyuyng, & as may worthyly besemethose womē that professe true godlynesse, and the true wourshyppe of God, not in gorgyous shewyng of haboundaunce of ryches, but in good woorkes: whiche ryches God hath most syngulare delyght in: In whose syght that thyng is vncleane, that appeareth vnto the worlde to be excellent and gaye. And for asmuche as the kynde of women is naturally geuen to the vyce of muche bablynge, and there is nothyng, wherein theyr womanlynesse is more honestely garnysed than with sylence, it is conuenient for them to accomplyshe in dede, the thyng that they professe in apparayl: to be learners in the open companye of menne, and not teachers: to be folowers, and not foregoers: and to shewe no manner of authoritie towardes theyr husbandes, vnto whom they ought to be vnder subieccion: leste yf they once caste of the brydle of shamefastenes and begynne to make them a doo in the open congregacion, youre assemblye, that oughte to be vsed in moste sobre sorte, be disordred wyth a busye hurlye burlye. It is the mens offyce to speake in the congregacyon, namely if they haue any thyng to teache auayleable vnto godlynes. To cōclude, what libertie euery man geueth hys wife, let him see to y^e himselfe. But I allowe not y^e any womā shal take vpon her to preache

in y^e cōmen assēblie of people, yea although she haue habilitie to teach,
lest if such a wicket wer once opened▪ y^e weake sexe wold waxe to bold,
nor I

Page [unnumbered]

admitte, that they shall vsurpe anye kynde of autoritie vpon their
husban|des, whō they are bounden so to loue, that they stand in awe to
thē neuertheles. Therfore leat them kepe silence, and seat them geue
reuerente hede to that, that theyr husbandes saye. Leat them acknowledge
the ordre of nature: that lyke as it is the office of the mynde to
commaunde, and the body to obeye, euen so is the wyfe bounden to
depende of her husbandes commaundement. For why doe we turne
Goddess ordre vp syde downe? Adam was made fyrste, and than by and by
was Eue made for his sake. Than, why is that shamelessye made the later,
that Goddess wyll was to haue the farther? Than as concernyng the fall,
Eue was the fyrste deceaued, in that she gaue credence to the serpent,
and beyng en|ticed with the fayrenes of the apple, neglected the
commaudemēt of God. For the man could neither be deceyued with the
serpentes promises, nor enticement of the apple: but the onely loue of his
wife drewe him perniciouslye to do after her. Nowe howe standeth it
together, that she whiche was once her husbandes maistres in
committynge sinne, should now take the superiortie vpō her in tea|chyng
of godlynesse? But let her rather aduisedlie knowe the olde imbecillitie of
that sexe, the leauynges wherof are not all together done awaye,
although the synne be perdoned through baptisme. And let her also
consyder the dignitie and power of a mannes harte, and thynke it
ynoughe for her, that where afore tyme she was his leader vnto
wickednes, nowe to be his folower vnto godly|nes. And where in tymes
past she went before him vnto destruction, nowe let her folowe hym vnto
saluation. Neuerthelesse we do not thus babyshe w^o|mankynde, as
thoughe we woulde exclude them from the felowshyp of salua|tion. For
the woman also hathe her proper offyce: wherein yf she vse her selfe
vp|rightly, she shalbe companion of saluation. In the congregation there is
none offyce for her to doe, but at home she hathe to doe, and so to doe,
as she maye attayne the rewarde of saluation. For that, that she offended
afore tyme in deceauyng the husbände, she must amende in bearyng and
godly brynging vp of children. And that shalbe done, in case she applye to
the vttermost of her power to beare agayne vnto Christe throughe faythe,
those that she hath borne ones already to her husbände: and yf she
enforme them in their tendre age, so as they maye seme worthy of Christ,
throughe charitie, holynes, shame|fastenes and other vertues. It is a
greate matier, that a woman shal doe, in case she be a good circumspecte
housewife. That, whiche I haue sayed, ought to be regarded vndoubtedlye
to be matier in dede.

This is a true saying: If a man desyre the offyce of a Byshoppe, he desyreth an honeste woorke. A Byshoppe therefore muste be blamelesse, the husbände of one wyfe dylygente, sober, discrete, a keper of hospitalitie, apte to teache, not geuen to ouer much wyne, no fyghter, not gredy of fylthy lucre: but gentle, abhorrynge fyghtyng, abhor|rynge coueteousnes, one that ruleth well his owne house, one that hath chyldren in sublietion with all reuerence. For if a man can not rule his owne house, howe shall he care for the congregacion of God? He maye not be a yonge scholer, lest he swell and fall in|to the iudgemente of the euyl speaker. He muste also haue a good reporte of theym whyche are wythoute, leste he fall into rebuke, and snare of the euyl speaker.

THese be almost the whole thynges that thou shalte appoynte vnto all sortes of people without difference. But yet there are matiers of more weyghtye importaunce, to be loked for in those that thou shalte thynke mete to be put in autoritye ouer the multitude. For it is conueniente, that he whiche precelleth in honor, should also precelle in vertues. Perchaunce there be many that are desyrous of dignitie, but for all that they weighe not with them selues, what carke and care dignitie hath annexed vnto it. He that desireth thoffice of a Byshoppe for none other ende, but for ambicion, or for aduaun|tage, or to be a tyranne, desyreth to himselfe a pernicious matier, and is not wel aduised what this word (*Bishoppe*) meaneth. For this word (*Bishoppe*) is not only y^e name of dignitie, but also y^e name of occupaciō, of office, & of carefulnes. For it soūdeth by interpretaciō a superintendent & one that careth for y^e cōmodities and behoues of others. So that whoso vnderstandeth this, & desyreth the of|fice of a Byshop, respectyng nothing elles but to doo good for manye, in dede his desire is honest, in that he coueteth occasion to exercise vertue, and not for honoure. And yet thou shalt not commit that offyce to any man, excepte thou perceyue hym thoroughly garnyshed wyth gyftes worthy a Byshop. And to thintent thou māyst the more certaynly descerne those gyftes, lo, I shall paint the out in fewe wordes the ymage of a ryght Byshoppe. Fyrst it behoueth him to be of suche vprightnesse of lyfe, that no fauite at all can be layed to hys charge. For it is not conuenient, that he whiche professeth hym selfe to be a teacher & a requirour of innocency in other, shoulde not shewe in his own con|uersacion and maners the same that he teacheth. And that he, whiche (accor|dyng to the offyce that he hath taken in hande) oughte boldely and freely rel|proue them that

doe amysse, shoulde commytte the thyng, wherein he maye be blamed him selfe. For who geueth credence to the teacher, whose lyfe is contrarie to his doctrine? who wyll suffer to be checked of hym, in whom he seeth eyther the same or elles more greuous offences? But that all should be vpright and innocent, it is more easily possyble to be wysshed for, than hoped for. Yet truelye it is muche requisite for the one man, of whose doctrine the people dependeth, to be cleane without fault. Than in asmuch as chastitie is much to be commended in a Byshoppe, in case he haue not the gifte altogether to absteyne, this is to be speciallye obserued, that he haue bene or be the husbende of one wyfe. The fyrst mariage maye be thoughte to be ordayned for the procreation of children. But to marye agayne is not wythoute suspicion of an incontinent mynde euen among the Ethnikes. As for the reste, I lette them nor from maryeng oftener than once, yf they can not absteyne. For it is a harder matter, than I dare exacte of the whole multitude. But it becommeth a Bysshoppe to be so ferre quite frome all maner of faulte, that he shoulde be voyde also of all suspicion of faulte. Besydes these, that one man that hathe charge ouer manye, oughte to be sobre and vigilaunte he is the watche man, and iolperdie is presēt on euery side. He may not be a sluggerd, but he must circūspectly loke about hym on euery part, lest he y[•] lyeth in wayte, whā the capitayne is a sleepe, cōuey away some out of Christes tentes. Moreouer he must be graue & sad in his behauour, in al thinges that he goeth about, and be voyde of all

Page [unnumbered]

lyghtnesse and folishe toying maners, that decaye and hynder the teachers reuerence and autoritie. And it is not ynoughe, that he shewe hym selfe gentle and courteous towardes his owne folkes, but he muste applye hym selfe, that straungers also maye haue experience of hys gentlenesse and lyberalitie, so as the reporte of his honest name maye be the more largely spredde abroad. And also lyke as he hath these vertues comenly with the moste part of men, euen so this is peculyarly to be required in a Bishoppe, that he be apte and reldye to teache, not lewishe fables and highe statelye swelleng Philosophie of this woorld, but those thynges that maye make vs truelye godly ones, and ryght Christiā. And y[•] chieffest office of a good teacher, is, to know what thinges are the best to teache. Nexte this, to teache gladly, to teache gētilly, to teache diligētly, to teache louyngly, to teache without statelynes, to teache seasonably. For the doctrine of the ghospell is of suche sorte, that it ouercometh with softnes, & not with clamorous lowde speakyng. And albeit for a tyme it be prouoked with the naughtynesse of them that naught are, and be enforced to speake somthyng somewhat seuerely, yet it neuer forgetteth Christian charitie. But God forbyd, that a teacher of the ghospell shoulde (after the example of suche as be madde wynedronken tailers) rage to

intemperauntly agaynst them that doo amysse, or with a scoldyng
tounge runne throughe the heartes of them whom his duetie were
rather to heale wyth fatherlye gentylenesse: but in all thynges leat hym
remembre Christian sobrietie and temperaunce, that is a greate deale
more auayleable to brynge men to amendement, than outrageous crueltie
is. Let him abhorre also from stryfe and contencion, that he seme not to
do of malice, and not of loue, that, that he doeth. Charitie amendeth,
conten|cion prouoketh. And leate him abhorre couetousnes, that he seme
not to coun|trefaite godlynes for gaynes sake.

Fynally, wylt thou knowe, howe he oughte to behaue himselfe in the
open publique affayres? Marke howe he doeth his owne priuate
businesse at home. In case he shewe hym selfe there a vigilaunt
houskeper, yf he kepe all thyng in ordre, yf he haue obedyent and diligent
children, yf they be so taughte that in sobre stylnes and comely manners
they maye appeare to be brought vp vn|der a godly parent, it is a good
hope, that he is wel hable to take the publique charge of all, that in the
administration of his owne howseholde busynes gy|ueth so good a
presidence of himselfe. For an householde is no thyng elles but a small
cōmune wealthe, and the maister of an householde, is nothing elles, but
the gouernoure of a small citie. And euen so the wisdom of the world
iudgeth them mete to haue the weyghtier affaires of a commen wealth
commytted vn|to them, that gouerne thynges of lesse importaunce wyth
commendacion. To conclude, how maye a man hope, that he shal wel
gouerne the cure of the whole congregation, that can not well tell howe to
gouerne his owne pryuate house? howe shall he take charge of so many
houses, that is not hable ynough to take charge of one? By what meanes
shal he care for so great a multitude, that kno|weth not howe to prouyde
for so fewe? Shall he faythfully cure those that be straungers, whiche
hathe his owne negligentlye mysordered? And shall he be a profytable
man ouer Goddes congregation, that can not be profy|table to a humayne
congregation? Nowe thys is also to be marked in the chosyng of a
Byshoppe, not onelye howe entierly vpryghte he hathe behaued

hymselfe in hys owne pryuate affaires, but also howe longe it is sence he
came to the professyon of Christe. Baptysme in dede engrafteth a man to
the body of Christe, but perfite godlynes chaunceth not so sodaynlye to a
man. Bap|tysme openeth the entraunce in to the congregacion, but in this
case it remay|neth that euery man for him selfe muste stryue and preace
to the marke of hol|lynes. Throughe baptysme we are borne a newe: but
for all that, it remayneth, that in greate processe of tyme we muste gather
streyngh and bygnesse, and waxe stronge with daylye encreases of
godlynes in to full growen age. Ther|fore diligent hede must be taken, that

no newe scholer, that is to saye, none that is lately called in to the felowshyppe of faythe, be put in autoritie ouer so weyghtye a businesse. He is a good graffe, but yet tender, and vnmete peraduenture to beare a greate heauy burthen. And it is leoperdye, leste yf a man, that is but rawe and not yet suffycientlye confirmed in religion, be aduaun|ced to honoure that he had not before, be puffed vp with pride, and begynne perniciously to stande in hys owne conceipte, as thoughe he were chosen in to the company of religion, for thys intent, that he myghte haue preeminence o|uer relygion: and by that meanes it come to passe, that beyng cralled in the deuilles snares (which he layeth manyfoldely but none more disceatfully than he doeth the snares of ambicion) and behauyng hym selfe to muche statelye in the honour commytted vnto him, he escape not the mysreportes of euyll spea|kers: whyche wyll thus entreprete, that he couered the Christian religion vpon this purpose, that where he was but of lowe estate amonge his owne secte▪ he myght be in autoritie and honour among the Christians. He forsoke vs in a good howre, (wyll they saye) he chaunged his religion for his more aduaun|tage: he had leauer be a Christian Byshoppe, than to lyue lyke a pryuate per|son among vs. From thys maner of suspicion, that mā shalbe quite, that a long season hath expressed speciall tokens of true godlynes and sobrenes in hym selfe. I wyll not heare thys obieccion, yf a mā woulde saye: what matter maketh it to me, thoughe the Ethnikes doo mysreporte me? it is ynough for me, to be well taken among myne owne. But vnto me this is not ynoughe to be respected in a Byshoppe, for hys fame oughte to be so cleane and vnspotted from all suspicion of faulte, that it shoulde be but a small matter to be well relported of among his owne, vnto whom he is more nerely and familiarly kno|wen, onles he be well allowed also by the testimonye of them that be wythout, whiche can not see hys true godlynes so perfytely as it is, yea and take occa|syon to rayse slaunder of euery thyng that doe nothyng but onely appere out|wardlye to be euyll. Wherefore hede muste be warely taken, by all meanes, that none occasion o|f slaunder be geuen to them that are straungers from the professyon that we be of: nor (as I maye so speake it) that they maye be hable probablye to obiecte not onely any naughtye faulte but also any false feyned vpbrayed. For, that they also shoulde haue a good opinion of vs, not onelye thys frute commeth of it, that it maketh to the glorye of Christe, but also they shall the more easily turne to amendemente from their wickednes, in case they haue good opinion of our godlynes.

The texte.

Lykewyse must the ministers be honest, not double tounge, not geuen vnto much wine, nether gredy of fylthy lucre: but holdyng y• mistery of the fayth with a pure conscience. And let them fyrst be proued, and then let them minister, so that no manne be hable to relproue

them. Euen so muste theyr wyues be hourst, not euil speakers: but sobet and faithfull in al thinges. Let the deacons be the husbandes of one wife, & such as rule their children well, and theyr owne housholdes. For they that minister well, get theym selues a good degree and greate lyberaltie in the fayth, whiche is in Christ Iesu.

Nowe, for asmuche as the faultes of the ministers redounde vnto the infamy of the autouts, it shall not be ynoughe to take circumspecte hede, what a maner man he muste be, that thou callest to the office of a Byshoppe, but also what maner of persoues hys housholde folkes and ministers be, that are as membres of the Byshoppes. For they oughte necessarylye to be answeablye lyke vnto their prelate in all thynges: in all the behauour of theyr luyng, graue and manerly: and voyde of those faultes that the comen sorte of seruauntes is comenly wont to be geuen to. They muste not be double tounge, not gyuen to muche wyne, nor gapyng after fylthy lucre. Those that are entred in the mysteries of faythe, whiche commeth by preachynge the ghospell, after suche sorte, that they euidently shewe in theyr conuersacion, that they are Christians not for the pleasures of theyr maisters, but purely and of a good cōscience. For the vpryghtnes of cōuersatiō is the token of a syncere professyon. Neuerthelesse my meanyng is not, that they shoulde haue the admystration of holy thynges by and by commytted vnto them, but after thou shalt haue tryed them a great whyle, and after they haue ledde an innocent lyfe long after their baptisme, and haue behaued them selues so, as no faulte at all can be layed to their charge, than let them at lengthe be admytted to the holye administration. Moreouer I requyre semblablye the lyke sobrenes and intelgritie of lyfe in the Byshoppes and Deacons wyues, bycause they also haue somewhat to do in the ministerie, and suche maners as they haue, the lyke must be rekened that their husbandes or those that they minister vnto, haue. Therfore they oughte to be farre frome the faultes of the comen forte of wyues, that they be not lyght or folyshe, ne back bytyng raylers, nor intemperate, but sobre women▪ not bablexs, or women of slyppie credence, but faythfull and constaunt in all thynges. To be shorte: the chastitie of the Deacons oughte in this behalfe to be so aunswetably lyke vnto the Byshoppes trade of lyfe, that they must also be the husbandes of one wyfe, lest often mariage shoulde cause any suspicion of intemperaunce: and they muste shewe their owne demenour so in the honest bringyng vp of their children and diligent ordryng of theyr own housholde, as they woulde proue to be in the holy ministerie. For albeit the Deacons office is infeciour than the Byshoppes and Apostles office, yet who so euer behaueth hym selfe in that degree comelye and vprightlye, preferreth him selfe no litell vnto hygher offices, aswell in that, beyng acquaynted wyth the practice of godlynes in him selfe he hathe the better trust in hys owne constauncie, as also in that, other men conceyue a greater cōfidence in him, because of hys vpryght behauour in hys offyce, that whan he is promoted to hygher degrees of Euangelicall religion, he wyll euen excede hym selfe in vpryghtnes and

paynfull diligence. For euen Iesus Christes connnen wealthe, in gouernaunce hath degrees of offycers and certayne ordres, wherof the fyrste, is of the Deacons the seconde, is of the Elders or Byshoppes, the hyghest of all, is of the Apostles. And lyke as in a seculer commen wealthe he is called to be a Mayor, that before vsed himselfe stowtely in the wardenshyp: and agayn

he is promoted from beyng Mayor to be Iudge, or the Alderman, because he behaued hym selfe well in his Mayoraltye: euen so the offyce of the Deacou declareth who is worthy the rowme of a superintendent or an Apostle.

The texte.

These thynges wryte I vnto the, trustyng to come shortely vnto the: but and yf I talty longe, that then thou mayste yet haue knowledge howe thou oughtest to behaue thy selfe in the house of God, whiche is the congregacion of the lyuyng God, the pillar and grounde of trueth. And without doubte greate is that mystery of godlynes: God was shewed in the flesshe, was iustified in the spirite, was sene amonge the angels, was prealched vnto the Gentiles▪ was beleued on in earth, and receyued vp in glory.

These thynges write I vnto the, derely beloued son, not as though I thought I should not come vnto you agayne, but my trust is that I shal shortely come agayne to see youre congregacion. Neuertheles in case any thing chaunce that I be enforced to be longer ere I come, than I trust I shall, myne entente was to admonyshe thee in the meane season by my letters, that thou shouldest not be ignoraunt, howe to behaue thy selfe, not in the Iewes temple, but in the house of God. For why shoulde not I thus call the Christian congregacion which is consecrated and dedicared vnto the lyuyng God, and shal neuer be destroyed with any stormes of errours and persecutions, inasmuche as it is the pyller and sure post of the trueth. The temple of Ierusalem had in tymes past his maner of veneration, it had his priestes, it had his rites and sacrifices. But this is a temple much more holy than it, that keapeth not misteries in couerte with shadowes and figures: but for the Cherubin, for the Pome granates, for the Belles, for the Arke, and for suche like fygures, it sheweth vs playnlye the whole summe and perfite trueth of the gospel. Therefore maruayle not, though thou hearest nothyng prescribed herein, what maner thynges Moyses appoin|ted with greate diligence vnto the leuites and priestes. For there is no cause why we should passe vpon those shadowes, in asmuche as God hath made the thyng playnely open vnto vs, for whose sake all that misticall furniture was ordayned for a tyme. And there is no cause

why the Iewes should haue in ad|miracion or bragge of the Arke or of anye thyng that had the mooste holye thinges called *sancta sanctorum* locked in it, if they be compared with the miste|ries that we haue. And whether their hydde secretes deserue any speciall pre|togatye of worshyp, or not, leat them see them selues. Certes this misterie of the ghospelles godlynes, is out of all controuersie, whiche maketh vs once free from all maner of supersticion: and in this temple is the greatest thyng of all other that is openly declared through the whole vniuersall worlde. In dede there is no shewynge of the table or of the Arke or of sacrificed beastes, but Christe himselfe is shewed and preached, whiche beyng before tyme vnkno|wen and not passed vpon, is now become so manyfestly open, that he is playn|lye seen to be a man after the fleshe, and handled of men, and after the spirite hath receyued so great power, that hauing done awaye the synnes of all men, hathe throughe onely faythe geuen and doeth geue the righteousnes, that the lawe was not hable to geue. And this misterie of ours is so openly manifested, that it was wonderfull euen in the eies of Aungelles, that song glory to God on highe, and peace vpon earth, and vnto men a good wyll. All other mysteries ceasse to be of any worshyppe yf they be publyshed▪ but as for thys mysterye it is preached openly not onelye to the Iewes but also to the Gentyles.

Page [unnumbered]

And the preachyng therof was not vnfrutefull: For the thyng that semed to all men agaynste the ordre of nature, that no philosophie or mannes eloquence was hable to perswade, the same did the symple playne preachyng of the gos|pel perswade to all the whole world, with myraculous wondres witnessynge the same. Finally after his death vpon the crosse, he rose agayne to lyfe by his owne power, and beyng openly accompanied with Angelles he ascended into the heauens, and shewed vs vndoubtedly whether all oure hope oughte to be addressed. What is more holy than thys misterie? What is more eccellente? what is more certayne or euident? This thyng yf we truely beleue, this thinge yf we worthyly lyue, for what purpose should we respecte from henceforth vn|to Iewyshe constitucions? We haue the misterie of true godlynes, why doo we than slyppe backe vnto those thynges that haue more supersticion than godlynnesse? In case we be laden with syknes, here is the mooste assured remys|syon of synnes. If we require learnyng, here is the rule of true godlynes that we ought to folowe, yf we loke for rewarde, here is immortalitie, wherunto we maye be exalted. Therfore leat vs be contented (my Tymothee) with this reli|gyon, and take our leaue of the Iewes vayne prescripcions.

The .iiii. Chapter.

The texte.

The spirite speaketh euydently, that in the latter tymes some shall departe from the fayth, and shal geue hede vnto spirites of errour, and deuylishe doctrines of them which speake faise thorow ipocrisy, and haue theyr consicences marked with au•ho•eyren, for|biddyng to mary, and commaunding to abstayne from meates which god hath created to be receaued with geuyng thanks, of them which beleue, and knowe the truth. For al the creatures of god are good and nothyng to be refused, yf it be receaued with thākes|geuyng. For it is sanctified by the word of god and prayer. It thou put the brethren in y•remembraunce of these thinges, thou shalt be a good minyster of Iesu Christ, which hast ben norished vp in the wordes of the fayth and of good doctrine, whiche thou hast conty|nually folowed. But cast away vngestly and olde wiues fables.

THese thynges doe I beate in with so muche the more study|ous diligence as I more drede peryll, whiche is not nowe ga|thered by doubtful coniectures, seying the spirite himselfe fore|knowyng thynges to come doeth clerely and certaynlye syg|nyfye by them whom he hath enspired, that in the later tymes some shall spring vp, whiche shall departe from the synceritie of fayth that the ghospell teacheth and styde backe vnto a certayne leweship, and repose the chief principle of godlynes in those thynges, that doo not onely nothyng anayle vnto godlynes at all, but also doo many tymes hurte: and beyng rebelles agaynst the spirite of Christe, shall rather take hede to decea|uyng spirites, and beyng turned away frome the doctrine of the true God, shall geue theyr eares and myndes to the doctrine of deuylls, that in outward she we of feyned godlynes, shal speake those thynges, that are cleane contrarie to the trueth of the ghospell, and shall set out thē selues in the syght of the sim|ple people in outwarde apperaunce of holynes, where as in the syghte of God they haue an vn|cleane conscience, defyled and marked and prynted with many markes of worldely lustes. Those maner of men, where as they swymme in|wardly in malicious rancor, hatred, couetousnes, ambicion and other diseases,

that are cleane contraryly repugnaunt vnto true godlynes, yet for that to the intent they maye with a certayne newfangled wondrefull doctrine bryng them selues in opinion of godlynes, they shall (after the Essenes example) forbydde lauful mariage, as though wedlocke being chastlye kepte were not honorable before god and the bedde vndefyled: and they shall requyre to be esteemed for goddes because they liue single, vnmarried, being neuertheles infected with in|numerable pestilent vices: &

are not so free from fylthye luste as from wyues. They shall also goo about to drawe men backe agayne to make difference of meates, after the maner of the lewes, as thoughe meate it selfe had some im|puritie in it, where as God hath ordayned all kyndes of meates to thys ende, that we shoulde vse them temperately to the necessarye reliefe of oure bodye, and to kepe vp the sttength with all, thankinge hym for hys gentilues, as malny of vs as haue embraced the fayth of y[•] Gospel in stedde of Moses law, and hauyng wypped awaye the mystes of lewyshe supersticions are broughte to the lyghte of the trueth, knowynge that whatsoeuer is created of almyghtye God, is of it owne nature good, yf a man vse it as it oughte to be, and to that ende that it was created for.

There is no kynde of meate to be abhorred or refused, that is receyued as Goddes bounteous gyfte with thankes geuing. Thys is a lewyshe maner of sayeng and not a Christian: Eate not this meate, touche not thys bodye, weare not this garment, to daye do not this thyng nor that thyng. There is no creature impure or vncleane, yf the conscience of hym that vseth it be pure and cleane. And albeit there were any impuritie in the meate, yet with hunnes wherwith the larges of god is praysed before meate and with holy wordes and prayers it shoulde be made holy and pure, that before was vncleane. Those maner of vayne smokes are blowen vnto the people by suche as occupye Chrilstes busines vnfaythfully, yea rather go about their own gayne. But see that thou auoyde suche maner of tryfles, and teache the brethren those thinges, that thou hast learned of me, and playe the good and vptryght ministre of Christe, disposing entierly and faythfully his doctrine, that is ferre dyfferent frō these mennes prescribed appoyntementes. And thus it standeth the in hande to doo so muche the rather bycause thou art called to be a teacher of the ghospel being not yet of full growen age, whiche is not wonte easlye to swerue in to newe fangles, but thou hast ben brought vp (as it were) euen from thy youth in the fayth of the ghospell and in good learnyng, so as thy contynuaunce ought to make the more practiced & strong: and thou canst not chose but be lyke thy selfe in that thyng that thou hast hitherto constauntly folowed. Therefore see thou teache thys doctrine worthy the ghospell vnto those that thyne are. But as for other mennes fables and vayne olde wyues tales (which as impertinent to the misteries of the Euaungelicall fayth I myght ryghtly cal lewde tales) reiecte them, & rather applye thy selfe to y[•] exercise of true godlines, than to contende in woordes with the moste bablyng and most frowarde kynde of men that is.

The texte.

Exercise thy selfe rather vnto godlynnes. For bodely exercyse profyteth lytell: but godlynnes is profitable vnto al thynges, as a thyng which hath promyses of y[•] lyfe that is now, and of the lyfe to come. Thys is a sure sayinge, and by all meanes worthy to be alowed. For therfore we laboure and suffre rebuke, because we beleue in y[•] lyuyng God, which is the sauour of all men,

specially of those that beleue. Such thinges commaund and teache. Let no man despyse thy youth, but be vnto them that beleue, an ensample in

Page [unnumbered]

worde, in conuersacyon, in loue, in spyrit, in fayth, in purenes.

True godlynnes, that is placed inwardly in the mynde, can not possibly be diffyned nor sufficiently prescribed with externe grosse matters. For fasting or choise of meates and suche other lyke, albeit they seme somtyme to be somewhat profitable for the tyme and place, in that they prepare the bodye to the dedes of godlines, yet that profitableness is nether perpetual nor of so weighty auaille, if it be compared to the inward godlynnes of the soule: but rather of suche maner of obseruations springeth almoste the poyson of true and tyghte godlynnes. Fastyng is profitable in place, and contrariwyse the same otherwise is pestiferous. To some man watchyng is holseme, and to some it is deadly and hurtfull. Some tyme it is good to passe ouer the Sabboth daye with rest from labour. And on the contrary sorte a thyng maye be, wherein it were wickedly done to be ydle, whan a mannes neighbours nede requireth the dede of charitie. But the godlynnes that the ghospell teacheth, whiche is grounded vpon a syncere faythe and a true charitie, is profitable in euery tyme and in euery parte of a mans life, and it declareth in a brieve summe, what so euer thing is to be desired either in the lyfe presente, or to be hoped for in the lyfe to come▪ so muche that it is not necessarye for vs to seke for anye succour by anye other meanes. The thyng that I saye is true and vndoubted, and playne, worthy to be receaued of all men. We teache out of all peraduentures that we bothe fele it, and that it is no fable whiche we speake of. Or elles what thyng coulde perswade vs willyngly and gladly to suffer the sorowes of this lyfe, to beare with a hartie stomacke punishmentes done vnto vs by the wicked, enprisonmentes and deathes, onles that we hope after the heauenlye succour in this worlde, and after this life immortalitie. And thys hope we haue fexed not in Moses or any other man that myght fayle our hope, but in the luyng God, whiche can helpe euen thē that are deade, & of whō saluation procedeth vnto al the vniuersall kynde of men, but especyallye vnto suche as haue embraced the faith of the ghospell. These thynges commaunde and teache constauntlye and boldelye▪ so as thou mayest shewe in thy selfe the autoritie of a Byshoppe, beyng assured that this doctrine proceded from Christ him selfe. There is no cause why thou shouldest be afrayed in that thou art but a yonge man, althoughe in a matter of so weightie importaūce: or why thou shouldest geue place to the frowardnes of them that teache contrarye doctrine. Let humanitie be shewed in other mat|ters, but in this case where perill of saluacion is in daungier, autoritie muste be vsed. It is not to be respected, howe many

yeares thou hast lyued, but what office thou bearest. He is an olde man, whosoeuer he be that leadeth an entier vpryght life, and who so euer he be that sheweth a grautie of maners. There is no peryll, that anye man wyll contemne the because thou arte but a yonge man, in case thy lyfe and doctrine be suche that those whiche professe Christe. may see therein the example of ghospellike godlines. In case they shal perceauie in all thy communication the image of an holye conscience, in case they shall espie in the cōmen trade of thy lyfe modestie and purenes, in case in thy deutie doing they perceauie a charitie worthy a byshop, yf in thy suffring of sorowes they see thy mynde stedfastly to trust in God? fynally yf they shall see the in all poyntes voyde from humayne lustes, they shall soone reuerence the as though thou haddest bene an olde man long agoe.

Page [unnumbered]

Page [unnumbered]

Page xiii

The texte.

¶ Tyll I come, geue attendaunce to readyng, to exhortacion, to doctrine. Despyse not the gyft that is in the, which was geuen the thorow prophecye, with the layng on of handes by the auctoryte of presthode. These thinges exercyse, and geue thy selfe vnto them, that it maye be sene, howe thou profyttest in all thinges. Take hede vnto thy selfe, and vnto learnynge, and continue therein. For yf thou shalt so do, thou shalt saue thy selfe, and them that heare the.

I truste in shorte space to see thee, and to helpe the not, onely with my counsailes but also with my dedes. In the meane tyme whan I am absente geue dyligent attendaunce to thyne offyce, so muche the more that thou mayest supplye my parte as well as yf I were there. In stedde of my saynge see thou vlc readinge of the holy scripture, and accordynge to it teache yf any thing be amysse: after it exhorte thou, yf thou see any not well occupied. These are the principall poyntes of a bysshoppes offyce. It behoueth thee to be answerable vnto the offyce that thou hast taken in hande, whiche was not committed vnto the without aduysement, after the maner as some make them selues Apostles and Elders. It was not ambicion nor the fauour of men, but the spirite of god sygnifieng goddes will by the mouthes of the prophetes, that appoineted the to that office: and than the autoritie of the Elders incontynently with layeng on of handes vpon the, committed the rowme of a Byshop vnto the. To be briefe, it is goddes gyfte, that thou arte instructe with these excellent

gyftes, whiche declare thee worthy of this honoure. Therefore, two maner of charges thou art charged withall: bothe that thou shouldest be answerable to the goodnes of god, and to the autoritie committed vnto thee. To professe Christ, is not an ydle nor a delycate finefynghed matter: it requireth watching, attendaunce, and dilygent cōtinuaunce. Wherefore loke that thou forecaste these thynges, in these thynges continue, these thynges applye continually, that bothe by thy lyuinge and teachinge, euery man maye see the people waxe better and better. First of all, be thou thy selfe as it bchoueth the to be, and than thy godly life shal aduaunce thy godly doctrine, specially yf thou do it constauntly and continually without shrynkynge. For trueth endureth for euer: countrefaicting lasteth but for a time. In case thou accōplyshe these thynges, thou shalt receyue double frute, fyrst thou shalte saue thy selfe for vprightlye vsyng the office cōmitted vnto the: than thou shalt saue them also, that take hede vnto thy teachinge. Those that teache rightly and lyue wickedly, lyke as they may be profitable vnto others, so vndoubtedly they are hurtfull vnto them selues. But he, whose lyfe and doctrine bothe, is corrupte, is hurtfull two maner of wayes: he purchaceth vnto him selfe damnacion, and ledeth other in to destruccion.

The .v. Chapter.

The texte.

¶ Rebuke not an elder: rigorously but exhorte him as a father: y[•]yonger mē, as brethren y[•] elder wemen, as mothers: the yonger as systers, with all purenes. Honoure wyddowes which are true wyddowes. If eny widdowe haue children or neuews, let them learne first to rule their owne houses godly, and to recompense their elders. For that is good & accep|table before god. She that is a true wyddowe and frendelesse, putteth her trust in god, and continueth in supplicacions and praiers nyght and daye. But she that lyueth in pleasure, is dead, euen yet alyue. And these thynges commaunde, that they maye be

Page [unnumbered]

without rebuke. But yf any proude not for hir owne (and specially for them of hir houlsholde) the same hath denyed the fayth, and is worse then an infydel.

Albeit a mā must neuer shrinken from y^e vpright sinceritie of doctrine yet to heale the thynges that are amysse in a mā, it is not a lytell auayleable for a teacher or an admonysher to vse a softe temperaunce. For the autoritie of a byshop must be holden vp so, as neuertheles he

maye be quyte without all apperaunce of tyrannye, and that he maye appeare in euery condicion, that he doeth the thing that he doeth, to thentent to doe good and not of dyspleasure. Therefore as many as thou canst brynge to amendement with lenitie and gentylnes, it is not expedient to enforce them with rigorous sharpenes. For a man doeth easylie after him that admonysheth him, yf he perceaue him selfe to be loued of him that monysheth him. And suche is almoost the dysposiciō of mans wytte, that he had leauer be ledde by faire meanes than constrayned parforce: and many tymes thinges are obtained by faire speche, that a man cannot bring to passe with crueltie. So that the electuarie of reprehendynge muste be tempered accordynge to the age and state of euery one. And forasmuche as it is allowed not onely among all wel manered nacions but also euen in the congregacions, y^e for sage wysdoms sake & for the vse of thinges & also for restrainyng the wantonnes of youthe, autoritie shoulde be comitted vnto y^r auncientes: in case an elder chaunce to offende, in any thinge, thunder not at him with cruell wordes vpon any suspicion or informacion, lest too quicke admonicion exclude y^r fruite required in admoniciō. For it wylbe a double grieve, yf the admoniciō be bothe checking & procede fro a yong mā. But rather obserue y^e reuerence of his age, & exhorte him so, as y^u woldest admonyshe thy father yf he dyd amysse. The yongmen also (bycause thou thy selfe arte a yong man) monyshe as brethren: and towards them correccion ought to be more frelye practised, but yet none otherwyse than maye stande with charitie. Admonishe the olde women w^t more reuerence and gentler wordes euen as mothers, and beare with their age. The yong women correcte louinglye as systers: and behaue thy selfe so with all men, as thou runne into no smⁱre suspiciō eyther of couetousnes or of vnchastenes, eyther of flatterie or of crueltie. Nowe y^r wydowes must also haue their honour, but namely those, that are wydowes not in tyle but very widowes in dede: that is to saye, those that beyng lefte comfortles without husbände and children lyue after suche sorte, as they maye for their desertes worthylye be refresshed of the congregacions helpe: the relyefe wherof ought to be bestowed not to mayntene delycatenes but to refreshe myserable necessities. But in case any be so lefte w^tout an husbände that she hathe children or childrens children, there is no cause why she shoulde (as thoughe she were succourles) runne to be founde of the congregacion: Inasmuche as she hathe them at home to fynde her a lyuinge as well as she had an husbände, and suche as she oweth duetie vnto. Let her not therefore dedycate her selfe to serue the congregacion, before that she haue shew^ed a speciall token of godlynesse towards her owne famylye. For it muste nedes be out of ordre, that the duetie of godlynes in the pretense of the congregacion shoulde refuse to doe the bounden duetie of nature. For nature com^mmandeth vs to requite mutual good turues to our parentes, being now destitute and decayed for age, seyng we had oure begynnynge of lyfe of them.

And in case deathe haue taken them awaye from vs, it shalbe conuenient for vs to transpose that duetie vpon our children and childrens children: and them it is our duetie to enforme after suche forte, as they maye learne also w^t their duetie againe to releue suche as dyd them good. This thing not onely the sense of nature doeth allowe, but also it is so great and acceptable before the sight of god, that those wydowes are double synners, that are not onely rebelles vnto God, but also are deafe when they shoulde heare the commune iudgement of nature, with the whiche euen those, that haue no knowledge of God, are moued. But a man wyll saye, who is a true wydowe thā • yf this wydowe be not? Doubtles she that beyng destitutely lefte without comforte of husbände▪ of children, of childrens children, of all the worldes solac• both• reposed all her whole hope in god, and now loketh no more to be maryed▪ •e hunteth after any voluptuous pleasures, but hathe dedycated her selfe wholly to god, after the example of the wydowe Anna, geuyng her selfe to prayers night and daye. She it is, that is worthy to be comforted and refreshed of the congregacion whiche hathe nowe nothings a doe with the worlde. For a wydowe, that so absteyneth from beyng married againe, that she maye more frelye •a••pre her selfe in deliciousnes liueth not in dede. For she lyueth so to voluptuousnes, that she is deade vnto Christe; vnto whome none lyueth onles he lyueth a godlye lyfe. Se thou commaunde them thetforc, that •f they loue wydowheade, they doe so behaue them selues in it, so as they geue none occasion vnto any man to suspecte euyl, as thoughe they be lothe to marye againe not for loue of chastitie, but to lyne more at lybertye beyng free from the subiectiō of a husbände, and to take their ease at their owne pleasure. But vpon what purpose euery wydowe choseth to contynue in her wydowhead, or after what sorte she ledeth her life at home, leaue that to y^eiudge|mente of her owne conscience. To be briefe, yf any woman in pretence of wy|dowhead, runne to the congregacion in suche wyse that she geueth ouer the care of her children, or childrens children or suche as otherwyse belong vnto her fa|mylie, her I thynke all together not onely vnworthye the bysshoppes fauour, but also I iudge her rather to be accompted among those, that denied y^e faythe of the gossell, and be worse than y^e Ethnikes, by so muche, as it is more haynous to forsake the profession that a man hathe taken vpō him, than not to haue professed it. Hathe not she denied the faythe, that abuseth the pretense of the faithe, to doe the thinges that are repugnaunt to the doctrine of the gossell? Truely in her dedes she openlye denyeth it. And in this behalfe she is doubtles to be ac|compted among y^e heathen women, that they, where as they be straungiers from Christ, doe by the onely gouernaūce of nature beare y^e charge of their families: And this maner of wydowe, that was bounden accordynge to the charitie of the gospel to be good to euery bodie to the vttermost of her power, withdraweth her bounden duetie euen from them of her owne

householde, and is not allured by the godlynes of the gossell, to doe y[•] thing, that the prophane & vngodly women doe throughe the affection of nature. What soeuer sedes of vertue, nature hath engrafted, the gosselles doctrine taketh them not awaye, but setteth them forewarde and maketh them perfite.

The texte.

¶ Let no wyddowe be chosen vnder threscore yer[•] olde, and suche a one as was y[•] wyfe of one man, and well reported of in good workes: yf she haue brought vp children, yf she haue lodged stranngers, yf she haue wasshed the saintes fete, yf she haue ministred vnto them which were in aduersytye, yf she haue bene cōtinually geuē vnto al maner of good workes.

Page [unnumbered]

The yonger wydowes refuse. For whan they haue beg[•]n to wexe wanton against Christ, they wyl mary[▪] hauyng dāpnacion, because they haue cast away their first faithe. And also they learne to goe from house to house ydle: yet not ydle onely, but also trifyge & besylbodyes, speakyng things whiche are not comly. I wyll therfore that the yonger wemen mary, to beare children, to gyde the house, and geue none occasion to the aduersarye to speake euyll. For many of them are alreadye turned backe, and are gone after Satan. And yf any man or woman that beleueth haue wyddowes; let them ministre vnto thē and let not the congregacion be charged: that there maye be sufficient for them that are wydowes in dede.

This is a thinge that vtterly besemeth the gentylnes of the Christian relygion, to chearyshe and louynglye to susteyne those women that are comfortlesly lefte destitute: howbeit I would not that should be done rashely and without aduysement, lest there en^{•••}e a double incommoditie, aswell in that the conlgregacion is durthened aboute their habilitie[▪] and the entreteynement bestowed vpon them y^t are not worthy. To be bryefe, in chosyng of wydowes, two thin|ges are chiefly to be respected, the age, and the former spent lyfe, lest whan they be ones entreteyned into the fyndyng of the congregacion, they retorne afterwarde againe vnto mariage with a great deale of shame. And as for the age it is an easye mattier to decerne it. Let none therefore be chosen to be a wydo^{••} vnder three score yeares olde: Forasmuche as that age ought not in the cle[•]gye to be suspecte of incontine^{••}, and sheweth good hope, that they wyll not laste to be married againe. Neuertheles that age is not all together throughlye to be trusted, onles it be approued by former conuersacion of lyfe before. So that & is to be marked, whether she haue bene co[•]ent with one husbnde. (For some euen in their olde age are not all together boyde of incontinencie). And whether she haue

with her good dedes gotten her selfe an honest estimacion with all fol|kes: whether she haue behaued her selfe vprightlye and godlye in bryngynge vp her children: whether she haue to her smal power ben herberous to the sainc|tes, lodged them and washen their fere. (For these maner of offices, euen suche as be but of smal habilitie, are habit to doe.) And whether she haue releued with her substaunce those that were afflicted and pressed with extreme pouertye. To be briefe, whether she haue left no good dede vndone for lacke of her dilygence. For it is reason that the congregacion shoulde receyue into their kepyng a woman that hathe so deserued, whiche afore tyme hathe with her well doynges thus gon about, that she myght be allowed perpetuallie to be a mynistris vnto the congregacion. Fynallye, see thou receyue not the yonger wydowes, nor those that be of a suspecte age. It is bettre not to take the profession of wydowhead, than to geue it ouer whā it is taken. The vowe of continencie is not to be com|mitted vnto fraile flypperye age, namely in that kynde. In case chastitie lyke them, let them trye at home what they can doe. And yf they can not awaye with|all there, they maye lawfully without reproche flee to the remedye of wedlocke. But we haue learned by playne experience that whā the yonger wydowes vp|on a certaine loue of chastitie for a tyme, folowyng eyther ydlenes parchaunce or y[•] honour of y[•] title, haue addicte them selues vnto y[•] congregaciō & forsaking y[•] lybertie of marieng again, haue cōsecrated them selues vnto Christ to be their spouse, by & by whā their olde lust pricketh them, they waxe wylde & wantō to y[•] reproche of Christ, whose yoke they are desyrus to cast of, & take again y[•] yoke of mariage. And in their so doing, they drawe vpō theyr owne selues this blotte

of infamy, bycause they haue made frustrate the faythe that they seme to coue|naunt vnto Christ, and so they are to blame twoo maner of wayes: bothe in that they toke the profession of chastitie vnaduisedlye, not hauynge sufficientlye tryed their strenghtes, and in that they lept backe from it whan they had taken it. And albeit it fortune not them openly to marye againe, yet verilye they lyue syngle after suche sorte that they are a slaunder to the congregaciō. And better it were for them to be holden vnder at the commaundement of a husbände, and to be occupied in charge of householde, than vnder pretence of wydowhead to sinne more licenciouslye. For this they are taught of idlenes, y[•] inasmuch as they haue naught to doe at home, they straye aboute to other folkes houses, wher as it is shame for a wydowe to walke ydle abroade opēly, or to other mens houses. Now they are not onely ydle, but also babling tale tellers & curious herkeners. For bablyng & curiosytie are accustomed to cōpany together. For in pretēce of widowhead & setting out of y[•] professiō, it is

an easye matter for them to crepe in to other mennes houses, & there seke out secretes whiche they afterwarde clattre out to other, shamefully chattring of mariage, of contencion, of the naughty|nes & abominacion done in other mens householdes. For these causes sake, I holde it surely better, that the yonger wydowes be rather married to husbandes, by autoritie wherof bothe the weaker sexe & the weaker age maye be gouerned, and that they applye them selues to bryng forthe children, and take charge of householde rather thā in doyng nothing encombre other mennes householdes. For euen as to stande in awe to the husbande restrayneth the licenciousnes of the sexe and the age, euen so the charges of householde geue them not free lea|sure to meddle of those thinges that they haue naught to doe withall. To con|clude let them ordre their conuersacion by all meanes so, as there be none occa|sion of fallyng into manifest reproche, and so as none occasion be geuē to Sa|tan to bewraye and slaunder our lyfe by, vnto the enemyes of Christes profes|sion. I say not naye, but I might seme to caste ouer muche doubte in this bel|halfe, but that the myschiefe it selfe teacheth vs thus to beware. For we would not be so narrowlye afrayed, lest any suche thing shoulde chaunce, excepte we had al readye sene them chaunce oftener than once. The examples of some wol|men fraye vs, who, whan they are once chosen into the succoure of the congre|gacion, are ouercommen with lustes, and seruyng Satan are slypped backe and married againe. And albeit lacke of ioynter be the lette, that a wydowe (whose age requireth to be married) can not fynde an husbande, it nedeth not at all, that for pouerties sake, she should take the profession of chastitie. For suche widowes wantes ought to be releued of her kynsfolkes gentyll lyberalitie, in case she haue any, either men or womē that professe them selues christianes. For it is no reason, that a Christen man or a christē woman, whose godlynes ought to succoure euen them that are foryners, shoulde suffre his owne kynswoman widowe to be lefte succourles, and put her to be kept of the congregacions cost, whiche yf it be burthened with euery wydowe, it shall come to passe, that whan the stocke is spent vp, there shall not be ynoughe to kepe those that are true wy|dowes in dede, who are the owners of this relyfe and haue none other succoure to lyue vpon.

The texte.

¶ The elders that rule well are worthy of double honour, most specially they which la|bour in y• worde & teaching. For y• scripture saith: thou shalt not mousel y• mouthe of y• o•e

Page [unnumbered]

that treadeth out the corne. And the labourer is worthy of his rewarde. Against an elder receaue none accusacion, but vnder two or thre wytnesses. Them that synne, rebuke openly, that other also maye feare.

But lyke as the widowes that haue thus deserued oughte to be honoured accordyng to their porcion, euen so the Elders are muche more plentuouslye to be mayntened, which with the grauitie of their maners, whiche with their aun|cient wysedome, whiche with their vprightenes of lyfe, whiche with thauthoritie of their age, gouerne well the multitude, that is to saye, playe the ryght Elders in dede, who aswell for their age as godlye demenour deserue worthylye to be^{*} kept from nedynes. For so shall they more quietlye gouerne the people. & ha|uyng wherof to lyue cleane vpon, their autoritie shall not be contemned. Neuerthelesse these maner of releues ought mooste specially to be bestowed vpon them, that are lanternes vnto the people, not onely in vprightenes of lyfe, but also labour in dyspensing the worde of the gospels, and holy doctrine, inas|much as that is the chieftest office and aboue all other mooste holse vnto the Christian flocke. In dede they loke for an higher rewarde, but yet it is some parte of comforte in the meane season, yf some frute come presentlye again vnto them in those their labours, not to be riche withall but to lyue vpon. And it is against right to requyte nothing of transytorye thinges and thinges of small worthe vnto him that geueth a thinge of ferre greater price. The labourour ought of duetye to haue his lyuing, in somuche that Moses lawe forbyddeth the oxe mouthe to be mous•ed, as longe as he is occupied in treadynge out the corne. And doubtles it is more besydes humanitie to suffre him that trauaileth in the gospel preachinge to hungrer or thurst. He hunteth not after his hyre, but the workeman is so muche the more worthy his hyre. It is to the commendacion of his godlynes yf he labour without hyre but for all that the people are in great faulte yf they grudge to releue the necessitie of him that deserueth good, and maye be succoured with a li•ell. Moreouer thou shalte geue this prerogatyue to the autoritie of the Elders, that thou receyue not lyghtly enformacion against them, of those whome it becommeth to stande in awe to them, lest a wyn|dowe be opened also vnto them, rashelye to depraue the lyfe of the Elders, agaynst whome ther ought no light sinistre suspiciō to be receyued, wherby their autoritie myght be dyminished. He ought not to be herde that maketh the in|formacion onles he proue his obiection with two or thre witnesses. But in case it be to apparent and to muche playne, that it can not be cloyed, but they haue offended, their correccion must be so moderated, that thou nether geue place to the accusours crueltie, ne yet that their escaping without punishement ministre a pernicious example to the commen multitude. But reprove thou them with thine owne mouthe openlye, that the rest maye be more in drede of a bysshoppes checke, yf they perceiue therby, that euen the elders be not pardoned, in case they doe any thing worthy correccion.

¶ I testifye before god and the Lord Iesus Christ, and the electe angels, that thou obserue these thinges without hastynesse of iudgement, and do nothinge parcially. La ye handes sodely on no mā, nether be partaker of other mennes synnes: kepe thy selfe pure. Drincke no lenger water, but vse a lytell wyne for thy stomackes sake and thine often dyseases. Some mennes synnes are open before hande, and goe before vnto iudgemente: and some mennes synnes folow after. Lykewyse also, good workes are manifest before hande, and they that are otherwyse, cannot bee hyd.

Prophane Iudges are boundē by their prophane lawes in relygion, that they

be not corrupte with affeccions and so geue wronge iudgement. Howe muche more vprightenes besemeth a Byshop either in iudgementes, or in puttinge magistrates in office? They are monyshed of their othe, whan they shall sytte on gementes, and are afrayed with the religion of false goddes: But I charge the Tymothie by God the father (who beyng witnesse and autour, this mat|ter is practised) and by Iesus Christe, whose ministres we are, and by the electe angelles arbitrours and lokers on of those thinges that we goe al|boute, that in practisyng of iudgementes thou obserue those thinges that I prescribe vnto the, so as thou maiest come to the hearing of causes vp|ryghtlye and vncorruptelye, not bryngyng the sentence with the, that fauoure or malyce or dyspleasure or any other affeccion hath secretlye sowked into thee, but of the thing selfe in dede knowen, takyng matter to geue right sentence of, declynyng nether to this parte nor that parte. This vprightenes it is ne|cessarye to expresse, not onely in hearing of causes, but also in chosyng those men that thou cōmittest ecclesiasticall administracion vnto. For an hyghe spelciall myschiefe springeth vnto Christian people of none other fountayne, than whan vnprofytable or elles pestilent hurtfull men be put in office. Therefore laye not handes vpon any man without delyberate aduisement. It standeth the in hande to trye and searche that man muche and long, whome thou muste committe thauthoritie of a bysshop vnto, who yf he vse the honour committed to hun otherwyse than he ought to doe, it shalbe imputed vnto thee, whatsoeuer he doeth amysse. For thou shalte seme to haue fauoured his naughtines seyng thou knewest him whan thou committedest suche a trauayle vnto him. But and yf he haue deceaned the, yet thou shalte not be hable to escape the blame|worthines of negligēce, by cause thou committedest so ieoperdous a matter vn|to one whome thou hadest not tryed. For it ought not to be ynoughe in chosing of a byshop, thoughe he be not euyll reported of, but it behoueth him to be ex|cellentlie commended many wayes for his wel

doinges. It is not ynoughe also for a byshop to set forthe his owne innocencie, but his duetie is also to make good the integritie of them whome he ordeyneth. In these thinges therfore see thou kepe thy selfe chaste and pure vnto the Religion, wherof thou hast charge. Thy temperate diet is more notably perceaued vnto me, than I nede to warne the from delicatenes. Howbeit this thou arte to be warned of, that abstinence ought so to be mesured, as the feblenes of the bodye be not suche, that it be not hable to goe aboute the offices of godlynes. Lyke as a fatte and vnreasonable lustye bodye dothe many tymes holde downe the soule from myndynge heauēlly thinges: euen so sycklines of bodye oftentimes hyndreth the strength of the soule, that it can not expresse nor set forthe it selfe frely by workes of charitie. I thincke it therfore ynough for the to haue kepte abstinence to this tyme hither|to. From henceforthe drincke not water but vse rather moderate wyne. Con|cernynge thyne abstynence from wyne vnto this tyme, let that be practised by|cause of the heate of thy freshe youthe: but nowe thy healthe must be looked vn|to, that thou maiest be hable to accomplyshe and doe all the partes of a byshop. The stomake is refreshed with moderate drinkyng of wyne, and with drinking of water it is chiefly decayed. To thentent therfore thou mayest bothe helpe thy stomake, and fail seldomer in to sycklynes, than thou arte wonte to doe, vse wyne in stedde of medycine, lest afterwarde whan thy strenght is gone, thou be inforced to seke helpe of phisicians. But to returne to the purpose that I nowe

Page [unnumbered]

beganne, bycause thou shouldest not thinke that all the synnes of those that thyne are, shoulde be imputed to the, some mens synnes are so manifest, that they tary not the last iudgemēt of god, but runne before the iudgement of theyr owne swynge beyng damned by themselues before they be broughte in to that iudgement. For bothe the lyfe and doctrine of suche men dyffereth manifestlye from the doctrine of Christe. For in steade of gospellyke godlynes they teache lewyshe supersticion, and as for their lyfe, it is infecte with ambicion, hastyng hande makyng, and other myscheuous desyres. As for these maner of men, lyke as thou mayest lawfully iudge of them, so must thou rendre accompte of them. Moreouer some folkes naughtines is so closely hydden, that it can not be del|prehended by mans iudgement, but is reserued to the iudgement of god, wher|in all thinges shalbe made naked, for those mens faulte thou shalt not be in daungier before god. In lyke case, some folkes good workes are so manifest, that they nede no commendacion of man. To suche therfore shall euery man ac|company himselfe safely, lyke as he ought to absteyne from the companye of them that are openly wycked. Furthermore, those that ordre theyr lyfe with such subiltye, and in

outwarde shewe of godlynes dyssemble the malyce of theyr harte after suche sorte that they deceaue the iudgement of man, those we wyll leaue to the iudgement of god. For christian godlynes is not ouer muche suspilcious.

The vi. Chapter.

The texte.

¶ Let as many seruauntes as are vnder the yoke, counte theyr masters worthye of all honour, that the name of god and his doctrine be not euyl spoken of. Se that they which haue beleuyng masters, despyfe them not because they are brethren: but rather do seruyce, for asmuche as they are beleuinge and beloued, and partakers of the benefyte.

Furthermore, it is not our parte to rebuke the lyfe of them, that are straungiers from the profession of Christ, it is rather requisite for vs to prouoke them vnto a better mynde with our good turnes, than to kyndle them with taunting checkes. Religion ought so to be ordred, that it seme not to be occasion or sowynge of sedicion. In suche affaires as we haue necessariye to doe with the Ethnikes, let the perceaue by vs that we are become the more diligente to doe good, bycause of religion, and not more vnprofytable nor more ouerthwarte. For by that meanes they shalbe more easylie allured into our felowshyp of religion. Therfore as many as beyng bonde seruauntes haue obtained Baptisme, let them remembre that they are set at libertye by manumission from the lordeshyp of synne and not made free from their masters right of autoritie. And therefore it is not semely that vpon trust of their profession they shoulde bristle againste their maisters, as wycked persons and vnworthye that a Christian shoulde doe seruice vnto them. But let them onely consydre that they are their masters, and therefore let them esteme them worthye all honour, that the name of god and the gospelles doctrine come not into an euyl reporte and hate, in case they shall perceaue men become throughe it the more sturdy and more vntracable. But let them rather be more diligent in seruice doynge than they were afore, and more glade to obeye as doynge seruyce with a good wyll, that theyr maisters beyng prouoked with those thinges, maye the more easely receyue the gospell preaching. Than muche lesse ought those seruauntes, that haue Christian

maisters, to set lesse by them bicause, for y^e profession of the commune saith, in stedde of maisters they are become brethren. But in asmuche as they withdrawe not their bounden duetie from Ethnike maisters it

behoueth them to obey their Christian maisters for two maner of cōsideracions. Fyrst in that they are their maisters, than in that they are felowes in relygion, for stoute statelynes, takyng loue: & for awful maisters, beginnyng to be beloued: and for threathenyng maisters▪ become good maisters. For more is to be done for y[•]deseruour than for y^e exactour▪ more for the louyng maister than imperious cōmaundyng maister. For y^t is not properly a bondage but to doe one good turne for an other.

The texte.

¶ These thinges reache & echorte. If eny man folowe other doctrine, and enclyne not un|to the wholsome wordes of our Lorde. Iesu Christe, and to the doctrine whiche is accor|dyng to godlynes, he is puft vp, & knoweth nothing: but wasteth his braynes aboure que|tions and stryfe of wordes, wherof sprynge enuye; stryfe, raylynges, euyl surmy synges, vayne dysputacions of men that h^{••}e corrupte mindes, and that are robbed of the trueth: whiche thincke, that lucre is godlynesse. From them y[•] are soche separate thy selfe. God|lynesse is great rychesse: yf a man be conten[•] with that he hath: For we brought nothyng into the world, nether maye we cary any thing out. But when we haue fode and ruyment we must therwith be content. They that wythe ryche, fall into temptacion and snares o[•] the deuyll, and into many folysshe and noysom lustes, whiche drowne men into perdicion and destruccion. For courteousnes of money is the rote of all euyl: whiche whyle some lasted after, they erred from the faith, and tangled them selues with many sorowes. But thou man of God, flye suche thinges. Folowe ryghtewesnes, godlynes, faith, loue▪ paci|ence, meaknes. Fight the good fyght of faith. Laye hande on eternall lyfe, wherunto thou art also called, and hast professed a good profession before many witnesses.

These thinges teache with autoritie: vnto these thinges exhorte them that be slacke. This doctrine is a true gospellyke doctrine, that maketh vnto god|lynes of lyfe, & maketh vs bothe accepted of god and beloued of men. Yf any man bryng in a contrarye doctrine vnto this, and geueth not himselfe vnto the moost true wordes of the Lorde Iesu Christe, nor obeyeth vnto this doctrine whiche beyng agreable vnto the gospell calleth not men vnto superstitious questions but vnto offices of godlynes: suche one the lesse true knowledge he hathe, the more he taketh vpon him. For lyke as knowledge is a modest thinge, euen so there is nothing more hyghe mynded or stubburne than folysshe igno|raunce. And he y[•] is taken with that dysease, and is turned awaye from the syn|ceritie of the gospell, outrageth about triflyng questions, without considera|cion of the lyfe, braullyng with wordes, which are so lytel auayleable vnto true godlynes, y[•] they rather engendre a mischiefe of Christiā godlynes, bycause that of suche maner brablyng strifes arryseth enuie, whyle by dimynisshyng of

o|ther mens autoritie we seke autoritie vnto our selues: There aryse also cōten|cions, whilst by reason of hoot chiding wordes none wyll geue place vnto an other: there aryse also scoldinges as often as the mattre groweth in to outrage: there aryse also wycked suspicions against god, whā those thinges, that ought to be beleued without questionyng, are called by humayne reasonynges in to question as doubtfull thinges. And many there be that as it were with a con|tagiousnes are infected with the rubbyng of this scabbe of men, whose myndes are infecte with naughtye couetous lustes, and beyng blynded therwith they see not the trueth of the gospel, nor conferre their doctrine to this ende, but rather they measure godlynes and religion by their owne gayne, and woulde haue the thing to seme moost holye, not that maketh other men more acceptable to God, but that can bryng them selues to be best set by, & get them mooste auantage. But thou mayest not in any wyse thinke, y[•] those men can be ouercommen with

Page [unnumbered]

any dysputaciōs. For lacke knowledge is a stubburne matter. And albeit they perceauē the trueth neuer so well, yet they acknowledge it not, bycause it is not for their profyte in comparison of the thing that they goe about for their owne purpose. Sttyue not therfore with them bothe out of fassion and in vayne to. But withdrawe thy selfe from their companie. Let them hunt after their pelfe, let them make matchaundice of the gospelles doctrine. Vnto vs it is a plentulous great gaynes, yf we maye waxe riche in godlynes, yf we maye waxe ryche in true goodes of soule, and be content with those thinges that suffice vnto y[•] ne|cessitie of the lyfe present, inasmuche as our spedye iournaye is to the lyfe that neuer shal dye. It is a greate matter to heape vp those riches y^t wyl neuer leaue vs. But to what purpose is it to carke & care to heape riches together; y[•] nother are ours, & we are by and by enforced to leaue them to others. For lyke as we brought none of them into y[•] worlde w^t vs whā we were borne, so shall we carye nothing awaye with vs whan we dye. To spende ryches wastefully vpon pleasures it is a myschiefe, and to hoorde them vp it is a fonde folyshenes. As for vs, we measure the vse of suche thinges by the bondes of nature, and whan we haue competent wherwith to be clothed and fedde, we require no further. And a competent diet and clothing is easylye had euery where. For they are not to be had for excesse but for necessitie. A small thing easeth necessitie, but the gredy|nes of riotous excesse is insaciabie. It is a great winnyng, with y^e losse of money to augment y[•] treasure of godlynes. And it is a great losse, for a lytel sory lucre to lose the riches of immortalitie. The care for riches and care for godlynes ac|corde not together in one. For whose hertes are once throughlye occupied with desyre to be ryche, are enticed to many fylthye

matters, and fall in to snare and many couetous desyres, not onely folyshe but also noysome. For this couctous lustyng commeth not without companye, but bringeth a great rowte of mys|chiefes with her, pryde, dysdaine, ambicion, violence, dysceate, iniurie, riot, vo|luptuousnes and suche maner of other pestilences, whiche by lytell & lytell bur|then a man, and drowne him downe in to destruccion and marrynge, so as now he shall not onely be to him selfe but also vnto other (that he hathe rule ouer) a destroyour and a marrer. The greater the honour is that he beareth, so muche the more ferre it behoueth him to be from the spiece of this myschiefe. The hyghest autoritie requireth the highest integritie. But nothinge is throughly vprightlye done, nothing is without corrupcion done of him, whosoeuer he be, that hathe auarice of his counsaile, whiche is so ferre dystaunte from honestye, that it is euen the roote and sede of all maner myschiefes, ye a althoughe riches seme to beare a certaine wondrefull shewe of felycitie. Some men beyng cralled in this bayte, whyle they are griedie after riches, haue ben corrupte w^t couetous desyres, and haue wandred astraye from the synceritie of faythe that the gospel teacheth, setting before their eyes an other marke to shote at than Christe, and wher as they seke to lyue pleasauntlye, they haue wrapped them selues in many sorowes, scrapyng that with muche paynes y[•] they must kepe with muche care, and that, whiche yf it shoulde fortune to be taken from them, should greuouslye wounde a couetous herte. These belonge to suche as haue dedycated themsel|ues to the god Māmon. But thou whiche arte consecrated vnto god, slee from these thinges y[•] are vnworthye thy professiō & folowe true riches, as righteous|nes, godlynes, faythe, charitie, pacience, mekenes. Ryghteousnes, to kepe y[•] safe withall from all maner of vices: godlynes, to loue god withall & thy neighbour

for goddes sake: Faithe, wherwith (hauynge the helpe of god) thou shalt not be turmoyled with care of suche thinges: charitie, to doe good vnto all mē withal: patience, wherby throughe hope of the immortalitie to come thou mayest con|tinue stedfaste in aduersities and in stormes of persecucions: And mekenes, to beare gentlye the weakenes of other. These thinges can not the man possiblye kepe safe, that thinketh he must doe all thinges for ryches sake. As for the, thou hast taken vpon the an other maner of course. Thou arte entred an excellent great fyght, not the fyght of couetousnes but of faythe. And it is no small re|warde that is layed vp for it. For this mattre is not taken in hande by thee to be riche of momentanye and false feyned goodes here in this worlde, but to at|teyne lyfe euerlastynge. To this pricke, to this marke, preace thou withal dy|lygent endeuour. To this marke, god (the true rewarder of thy trauayle) hathe called the, which of his owne iudgement hathe chosen

thee to be a Byshop ouer the people to the glorie of Christ. This, at the taking of the offyce of an Elder. thou dydest professe and that before many wytnesses. Thy profession is of highe excellēcie, but to frame thy selfe answerablye lyke vnto it, thou hast nede muche dyligentlye to watche aboute the. Albeit thou passe not muche vpon so highe a rewarde, yet passe vpon god the loker on, let the expectacion of so many lokers on besyde moue thee, let the reuerence of so hyghe an offyce that thou hast taken in hande moue thee.

The texte.

I geue the charge in the sight of god, which quickeneth all thinges, and before Iesu Christ (whiche vnder Poncius Pilare witnessed a good witnessyng) that thou kepe the commaūdement, and be without spot and vnrebukeable, vntyll the apperyng of oure Lorde Iesus Christ, whiche apperyng (in his tyme) he shall shew, y[•] is blessed and myghtye onely, kinge of kynges, and lorde of lordes, which onely hath immortalitie, and dwelleth in the lyghe that no man can attayne, whome no man hath sene nether can se, vnto whome be honour and rule euerlastyng. Amen.

This I eftesones commaunde, and beseche the by god the father, whiche is the autor of lyfe vnto all men, and shall rayse the dead to the lyfe that neuer shal dye by his sonne Iesus Christ, whiche vnder the iudge Ponce Pilate shronke not from the offyce that he had receyued of the father, euen vnto the crosse, that thou so behaue thy selfe in the trauayle committed vnto thee, that thou geue occasyon to thy selfe of no blotte nor blame worthynes: and that see thou doe constauntly not onely vnto mans syght but muche rather lokyng for the com|myng of oure Lorde Iesus Christe, whiche he shall shewe againe vnto the worlde in his tymes, euen that blessed one and onely myghtye kyng of kynges, and lorde of lordes, whiche onely hathe immortalitie of himselfe, whiche onely dwelleth in the lyght that cannot be atteyned vnto, whome no man hathe yet seene, nor is hable to see. To him be honour & power world without ende. Amen.

Suche excellēt autours of thyne offyce y^u hast, y[•] thou shouldest despaire nothing of thyne autoritie: Suche parfyte lokers on and iudges thou haste, that thou shouldest doe nothing otherwyse than thou oughtest to doe: Suche valeaunte protectours thou haste, that thou shouldest not dreade the stormes of mennes persecucions: Suche lyberall rewardours thou haste, that thou shouldest no|thing doubte of y^e promysed rewardes. And vnto them all the glorie of y^e gospel is to be referred, that man shoulde not therof chalenge to hymselfe any prayse.

The texte.

¶ Charge them whiche are riche in this worlde, that they be not hyemynded, nor trust in vncerten riches: but in the lyuyng God, (whiche geueth vs

abound auntlye all thinges to enioye them) that they doe good: that they be riche in good workes: that they be readye to geue and gladlye to dystribute, laynge vp in store for themselues a good foundation as gainst

Page [unnumbered]

the tyme to come, that they maye obtaine eternal lyfe. O Timothe, saue that which is geuen the to kepe, and a voyde vngostly vanities of voyces and oppositions of science, falsly so called, whiche science whyle some professed, they erred as concernynge the faith. Grace be with the. Amen.

I haue declared, how parilous noysome a matter it is for them that pro|fesse Christ, to set their studie vpō riches. And yf there be among our sorte any, that haue chaunced vpon those riche substaunces, for the whiche this presente worlde recōneth men ryche and fortunate, and reuerenceth and honoureth them as halfe goddes: commaunde them, that they be not (as the commune sorte is) hyghe mynded in trustyng vpon their ryches, nor that they repose their chiefe helping felicitie in thinges, that are fyrste vayne, than so incertain that yf cal|sualtie take them not awaye, yet at lest death despatcheth vs from them. But let them rather trust surely in the lyuyng god, that neuer forsoke mē eyther quicke or dead, inasmuche as he is vnchaungeable, of whose lyberalitie commeth what|soeuer this worlde yeldeth vnto vs plenteouslye of yearely reuenues, for oure presēt vse, and not to hoorde vp riches. And let them rather conuerte their study to this ende, that they maye exercyse them selues vnto good workes, wherby they maye be made truly ryche, and let them be wealthye rather in good dedes thā in lordely possessions: & that, that they haue, let them so possede, as thoughe it were commune, and not their owne, and let them therwith be glad to geue vnto the nedye, and not dysoayne the rest that are but of small substaunce, and let them shewe them selues gentyll and frendly in the company and familiaritie of the commune sorte of lyfe. For wealthe hathe commonly these companyons with her, dysdayne & statelynes. Let them not put their trust in their gorgious great buyldinges: for nothing in this world is longe durable. But rather with true vertues let them laye for them selues a stronge and a good foundation al|gaine y[•] worlde to come y^t they maye atteyne to the true lyfe, that is to saye, the lyfe that euer lasteth. For what other thing is this lyfe, than a race vnto death? we must laye all carefulnes of transitorie thinges asyde, and make spedye haste vnto it with all dilygent studye. O Tymothie, I eftesones desyre & beseche the againe, kepe faithfully this doctrine, as it is committed vnto thee, and suffre it not to be defyled with humayne learnynge. And that thou canst not possybylye doe onles (as I watned the before) thou reiecte the chattring vayne byblebable of those mē that goe about to bryng them selues in a false estimacion of know|ledge, by reason of humayne questions and sophisticall quiddities:

inasmuche as mans knowledge consistyng of opinions contrarylye
repugnaunt amonge them selues, is not worthy to be called knowledge.
We know nothīg more cer|tainlye than that, whiche the doctrine and
belefe of the gospel hathe perswaded vnto vs. Furthermore some men,
whyleft they goe aboute to seme learned and wyse, throughe humayne
reasons, throughe sophistical wragglings, through new learnynges
whiche they themselues haue deuysed, haue wandred astraye frō the
spnceritie of y^e faythe of the gospel, whose propertie is, to beleue & not
to dyspute, nor is caryed awaye with mens decrees from the prescripte
commaun|dementes of god. And to thintent thou mayest perceauē that
this Epistle is not countrefaictē, I wyll subscribe these wordes with myne
owne hande that thou well knowest: Grace be with the.

Amen.

Thus endeth the paraphrase vpon the fyrst Epistle to Tymothie.